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GRADUATE SCHOOL

Thesis

RELIGIOUS
CHINESE LITERATURE AND CHRISTIAN EDUCATION

Submitted by

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(A.B. Ginling College, Nanking, China.)

In partial fulfillment of requirements for
the degree of Master of Arts

1926

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Religious education

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OUTLINE

CHINESE LITERATURE AND CHRISTIAN RELIGIOUS EDUCATION.

CHAPTER ONE

Literature and Religious Education.

1. Religious contribution to the educational field:
 - A. Intellectual.
 - B. Moral, without religious teaching.
 - C. Religious teaching - outside form but no inner reality.
 - D. Teaching of spiritual ideals and values.
- II. Religious education viewed as the motivation of behavior by ideals that are:
 - A. Imagistic.
 - B. Rational.
 - C. Emotional.
 - D. Volitional.
- III. As a result of such teaching by ideal teachers, dynamic, spiritual living students are produced.

Chapter Two.

The Function of Literature in Religious Education.

1. The world literature in religious education:
 - A. Occidental literature:
 1. Hellenic.
 2. Hebraic.

CHAPTER

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- 3. Renaissance.
- B. The Oriental literature.
 - 1. Confucianism.
 - 2. Taoism.
 - 3. Buddhism.
- 11. The elements in general literature:
 - A. Religious truths.
 - B. Scientific truths.
 - C. Sociological truths.
 - D. Distinctive historical and racial elements.
 - E. Personal experience of the best minds.
- 111. The function of literature in religious education:
 - A. To provide idealistic images.
 - B. To emotionalize ideas.
 - C. To promote purposeful behavior.

CHAPTER THREE

The Literature of Confucianism.

- 1. Moral conception based on personal rectification and social order.
- 11. Confucius' God Ideas:
 - A. Majesty.
 - B. Transcendent.
 - C. Absolutely moral.

1. Introduction

2. Theoretical Framework

3. Methodology

4. Results

5. Discussion

6. Conclusion

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- A. Immortality.
- B. Spirituality.
- C. Men are co-workers with God.

CHAPTER FIVE.

The Literature of Buddhism.

- I. Buddhistic beliefs:
 - A. Laws of Cause and Effect.
 - B. Karma, the result of one's behavior.
- II. Moral teachings: the eight-fold path.
- III. The Sacred Doctrine: Mahayana.

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- I. As evidence of the truth of Christianity, a religion broad enough to embrace all these ideals.
- II. As points of contact between Christianity and Chinese religions.
- III. As means of presenting Christian ideals of Religious Education to the Chinese from their point of view, and in terms of their ideals.

1. The first...

2. The second...

3. The third...

4. The fourth...

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16. The sixteenth...

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20. The twentieth...

CHAPTER ONE

RELIGIOUS EDUCATION VIEWED AS THE MOTIVATION OF BEHAVIOR BY IDEALS.

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RELIGIOUS EDUCATION VIEWED AS THE MOTIVATION OF
BEHAVIOR BY IDEALS.

All life is continual expression. For man, life expresses itself by means of form, attitude, mien, gesture, face - - - the action of the whole self. The action of the individual, as resulting from his organization, emotion, and his will combined, we call behavior. Such behavior is partly factitious, but, mainly there must be capacity for culture in the blood, else all culture is in vain.

In ancient times, education was considered a luxury, to be limited exclusively to the few. The rich, the ruling, the brilliant, and the privileged classes were supposed to learn. Education was a private enterprise and was almost exclusively for boys. The masses were left in ignorance and their common lot was to be obedient. As long as education was provided only for the few, one did not need to plan very critically and thoughtfully for the subject matter, the procedure, the principle, the curriculum and so forth. Each pupil or student either moved forward according to his own ability, or stood still.

Modern ideals, however, demand that everyone shall be educated at least to such an extent that he shall

RELIGIOUS EDUCATION VIEWED AS THE MOTIVATION OF

BEHAVIOR BY LEMMON.

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Modern ideals, however, demand that everyone should be educated at least to such an extent that he shall

be able to live to the best of his ability, and to conduct himself properly, harmoniously, and, if possible, ideally, in his social community. Since then education has become one of the most complex and difficult of problems. And its responsibility has become exceedingly great. If the educational problem could be solved, the life problem would be settled to a great extent.

To solve the problem, the various educators attempt to offer their theories and ideas. And very properly so - - - for if educators do not bring education under scrutiny, the question remains: Who will? And who can do it better than or even as well as they? The theories of the modern educators have been increased almost in proportion to the numbers who are being educated. Many of the educators are in the same position as the characters in John G. Saxe's whimsical stanzas on "The Blind Men and the Elephant". The six men who are represented gave six different descriptions of the elephant. He seemed very much like a wall, a spear, a tree, a fan, or a rope, according to the part of the body on which the blind man lay hold. The poem goes on to say:

"And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong.
Though each was partly in the right
And all were in the wrong." 1

If this is true, as applied to our leading educators to-day,

1. Religious Values, Brightman, pg.242

he able to live to the best of his ability, and to contribute
himself properly, patriotically, and, if possible, ideally,
in his social community. Since then education has become one
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on which the blind men lay hold. The poem goes on to say:

"And so these men of Indostan
Disputed long and long,
Each in his own opinion
Exceeding swift and strong,
Though each was partly in the right
And all were in the wrong."

If this is true, as applied to our leading educators to-day,

from what source are we going to draw our inspiration - - - psychologist, philosopher, theologian, or from all? What will the avowed quality of our subject matter be - - scientific, socialistic, disciplinary, religious, or a combination of all?

The discussion at this time will not attempt an answer to these questions, neither is it the purpose of the writer to comment, compare, criticise, or interpret the theories of the educators. My duty is, rather, to endeavor to investigate, so far as it is possible, in the field of religious education, even though "blind", and to give a reasonably correct account of the subject from a religious standpoint.

In order to do so, it is necessary to have a clear conception of the aim of education, and to what extent the religious field may be made to contribute to the realm of education. The aim of education is, at least, two-fold:

In the first place, it should promise its faithful student a better understanding of himself, of the value and the purpose of life; of his fellow-human beings and their ideals; and of the physical world and its relation to the individual.

In the second place, education should ^{enable} the person to understand that he is capable of an infinite expansion - - life on this earth is only in its embryonic form and development; and, therefore, should be related to a Power that is

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needs; and of the physical world and the relation to the
individual.

In the second place, education should develop the person
to understand that he is capable of an infinite expansion - -
that on this earth is only in the embryonic form and develop-
ment; and, therefore, should be related to a power that is

beyond his physical self, his fellow man, and the physical world. With this principle in mind, he should be taught how he may ally himself to that Supreme Divine Power.

In view of these facts, only religious education is capable of meeting this challenge of the life problem.

"The task of religious education," writes Dr. Athearn, "is to motivate conduct in terms of a religious ideal of life."¹

"For moral and religious education," as Dr. Voelker says, "emphasizes the inculcation of right ideals,"² by which everyone must build for himself a self-directing principle for life.

If we remove religious education from our school system, we thereby destroy any attempt at a synoptic view, and no matter how well science, literature, history, and other cultural courses are taught, the only result will be confusion. This does not mean that religion is to regard itself as a unique power, self-determining, self-sufficient, and isolated from any other course. But rather, as Dr. Brightman states, "it should become clearly aware of its relation to contemporary scientific and philosophical courses and of its harmony with the best achievements of scientific and philosophical thinking. It becomes a member of the League of Values, with all of the privileges and responsibilities of such membership."³

Religious ideals and values are not only to be claimed as equal members among the other courses as the above quotation illustrates, but it is my belief that they are the nucleus,

1. Athearn A National System of Education, pg.30

2. Marlatt, Class Lectures, in Principles of Moral and Religious Education, 1926.

3. Brightman, Religious Values, pg.18-19

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1. Albrecht, A National System of Education, pp. 30.
 2. Voelker, Moral Education, in Principles of Moral and Religious Education, 1930.
 3. Albrecht, Religious Values, pp. 10-12.

the very life that penetrates into the heart if all cultural courses. In art, poetry, history, science, philosophy, and the rest, the very best, the loftiest, and the most ideal part are the spiritual values that perpetuate and conserve them. If this essential part is taken out, the course will become, in all probability, worthless.

When a teacher fails to teach moral and religious ideals to a rising generation, he has thereby starved the spiritual life of the students, and this may lead them, in the end, to destroy those higher selves, which should be realized. Dr. Athearn has asserted, in many of his writings, that merely sharpening the wit, or the intellectual capacity of the youth, without teaching them moral integrity will create in the future a group of "intelligent criminals". Again, he calls the attention of the present generation of the American people to face these facts: that "millions of American children and youth are receiving no systematic moral and religious training. Here is the seed plot of immorality, crime, social unrest and anarchy. And spiritual illiteracy is the forerunner of moral bankruptcy and national decay. When a belief in a personal God fades from the life of a people the crime rate will increase correspondingly."¹

It is quite obvious that a student can not grow up with clear vision when there is no vision, and with conquering spirit when there is not spirit. They have no way

1. Athearn Pamphlet on Crime Prevention. Boston U., pg.5

by which they may ascend, when ideals are not given them. When the individual remains at a low level, what tendency is there that can raise society? Can society grow magically without corruption? Naturally, it would lead the individual as well as the society, into a brutal, instinctive, anarchical stage of living. Wonderful ideals, and marvellous values would be annihilated by those who can never understand the essence of high ideals. If idealistic terms, such as democracy, equality, patriotism and the like, are introduced to them, they would interpret these terms in the narrowest sense, and often swing the pendulum of thought so far as to result in bolshevism, anarchy, etc. That is why I contend that education without religious teaching, will result only in confusion.

Jesus said, "Whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses, for it must needs be that offenses come; but woe to that man by whom the offense cometh."¹ What an alarming warning of Jesus is felt here, a warning to our school masters who neglect the teaching of moral and religious codes to the succeeding generation of youth!

"The greatest value, however, which has come to the individual and society of an army of voluntary religious teachers, is religious rather than cultural and disciplinary."²

1. Matt. 18:6-7

2. Athern, Character Building in a Democracy, pg. 100

by which they may ascend, while ideas are not given them.

When the individual remains at a low level, what tendency is

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Some said, "Where shall I find one of these

little ones, which believe in me, it were better for him than

a million who were hanged about his neck, and that he were

stranded in the depth of the sea. He made the world because

of others, for it was made by that offense done; but was

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echoing of Jesus in this hour, a warning to our school masters

who neglect the teaching of moral and religious codes to the

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J. M. W. 1910-11

J. M. W. 1910-11, in a democracy, pp. 100

Nevertheless, very few teachers would deny that moral teaching is the fundamental corner stone in the character building of youth, but many have not yet recognized the greater importance of the religious obligation. People like John Dewey interpret the ethical theory in biological terms only, and the moral means¹ the perfect adjustment of the organism to its environment. If the children or students operate the social laws and do not break any of them, the teachers are absolutely satisfied, and go no further. Dr. Brightman points out clearly the peril that results from such teaching. "Any conception of morality or of education that lays exclusive stress on conduct, on external expression, is untrue to the psychological facts of moral and religious experience."² "Any behavior you please may spring from an inner life of evil motive. - - - The tap-root of morality - - - can be found only in the inner life of consciousness."³ Again he says, "It is the task of religion to prevent the moral man from any artificial narrowing of his range to the needs of his body and his bank account, and to expand his vision so that the spiritual possibilities of life will be real and vivid to him."⁴

The story of the young ruler who came to Jesus asking what he should do to inherit eternal life can very well illustrate this type of training. Jesus pointed out to him the moral basis as life's foundation. The young man answered with pride and self-content, "All these things have I observed - -

1. Dewey, Human Nature and Conduct.

2. Brightman, Religious Values, pg. 44

3. Ibid. pg. 44

4. Ibid. pg. 64

Nevertheless, very few teachers would deny that social teaching
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1. Dewey, Human Nature and Conduct.
2. Bingham, Religious Values, pg. 44
3. Ibid. pg. 44
4. Ibid. pg. 44

what lack I yet?"¹ Jesus loved him and challenged him to seek after spiritual values. The man turned away sorrowfully, for the spiritual vision was never in him, hence the spiritual possibilities of life could not be real and vivid. It is true that students of morality and not of religion will never see the highest value of the kingdom of God.

Still others believe that religious teaching is the keynote of all education, and therefore they are loyal to religion. But they lack a true loyalty to the deeper spirit of religious ideals, and emphasize the social expression of religious rituals which often lead to "A deadly formalism that destroys the very spirit of religion."² When a school master instructs his students in these courses alone, he gives them only the outside shells, without the inner meat, and the students are starved spiritually. For exclusive and rigid allegiance to the form of religion results in a hostile attitude toward culture, art, and science, fearing that these values will replace the values of religion.

Now, none of these school masters, whether they teach religion or not, ever see the essence, the ideals, and the values of religious education. Their teaching either becomes powerless to motivate the conduct of their students, or it motivates them in a dangerous way.

Finally, there is a group of teachers, at whose teachings students are astonished, for he teaches them as one

1. Mark 10:17-30

2. Brightman, Religious Values, pg. 58

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Finally, there is a group of teachers, of whose
teaching students are astonished. For he teaches them as one

"having authority". In the process of teaching, the religious teacher first finds life's highest ideals, and values. As a student, he does not begin life with absolute certainty, nor accept all the teachings and writings of all authorities. But he begins it with healthy doubts, or thinking critically; he searches out every source of valuable teaching before he sifts the truth, so far as he is able, from the error, by which his life is fed, and from which ideals, values, and glory are derived. Again, he does not only doubt about his fellowmen, but he even doubts about his own God, yet never losing faith in Him. He reasons with God, until as Dr. Jacks says, "Faith is nothing else than reason grown courageous - - reason raised to its highest power, expanded to its widest vision."¹

"His reason becomes the organ of the new spirit that is within him, no longer fettered to the self-center, but mounting up with wings, as an eagle. His powers as a reasoner are enriched, his survey of the facts more comprehensive, his insight into their significance more penetrating."² "When all our doubts are seen to-gether, synoptically, they will experience a change and become a rational vision of faith."³

As his vision is thus spiritually widened, his desire for the highest ideals, and values is accordingly deepened. He comes to such a place that he spontaneously "delights in the law of Jehovah, and meditates upon him day and night". And he finds that there is revealed to him more than his own

1. Jacks, Religious Perplexities, pg.18

2. Ibid, pg.18

3. Brightman, Religious Values, pg.188

"having authority". In the process of teaching, the religious teacher finds that his highest ideals, and values, as a student, he does not begin with absolute certainty, nor accept all the teachings and writings of all authorities. But he begins with healthy doubts, or thinking critically; he examines out every source of valuable teaching before he accepts the truth, so far as he is able, from the error, by which his life is fed, and from which ideals, values, and glory are derived. Again, he does not only doubt about his fellowmen, but he even doubts about his own God, yet never losing faith in Him. He reasons with God, until as Dr. James says, "Faith is nothing else than reason grown courageous" - reason raised to its highest power, expanded to its widest vision.

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J. James, Religious Psychology, p. 10
E. L. L., p. 18
S. Wright, Religious Values, p. 100

reasonings could ever produce. He dwells, not on the average level, with his fellow-men, but in the "secret place of the Most High." And "he shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season."¹

As an educator, he has the power of reaching the hearts of his students. Out of his learning and personal experiences, he is able to give the students ideals that are imaginatively vivid, and real. And this imagery will fill the young students' minds, and they will be able to build mental pictures of heroic deeds, and their imaginations are stimulated to like actions. Thus such visions will motivate the conduct of the youth while he is growing.

Through the class room, with the refined dynamic force of teaching, and the ideal personality of the teacher, through books in which religious literature portrays the aesthetic qualities, and reveals high-minded excellent characters, through art which gives noble thought, new vision, new courage, and new virtues, through music, which often inspires in many a mood of mind as if their notes of harmony lift our souls from the level of pettiness to a realm of loftiness and purity, through drama which gives us its imagery of wonderful color, and action, through our own experiences and observations, which "see life in terms of stars instead of mud,"² and through many other factors which give imagery our learning is transformed into ideals. These ideals furnish memory pictures, which seek to

1. Psalms 1:3

2. Marlatt, Class Lectures, Principles of Moral and Religious Education, 1926.

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1. Psalm 1:3
 2. Harriet, Class Lectures, Principles of Moral and Religious
 Education, 1906.

build in the mind of the child and of the student the background of knowledge of right purpose, motive, perception, and the like. The body of knowledge of the imagistic ideals, when they are emotionalized have the compelling power to modify the behavior of a person from the plane of habitual physical reaction to the realm of intelligent personal response toward the highest good. The classroom becomes the temple of Jerusalem to the spiritually responding student. Like Isaiah, after he has seen the vision, he pledges himself to the prophetic call. And again like Isaiah, he realizes his unworthiness for holy service. As the angel cleansed Isaiah's lips with the burning coal from off the altar, the ideal teacher brings ideals of fire to clean the inner soul of the responsive student. At such a luminous/^{moment} the soul of the student will cry with "Mad Blake",

"Bring me my bow of burning gold,
 Bring me my arrow of desire,
 Bring me my spear! O clouds, unfold!
 Bring me my chariot of fire." 1

Or he will say with Isaiah, "Lord, send me, send me!"

It is not enough, nor a wise policy of the religious teacher to furnish ideals so far, and leave the soul there to earn his own predestined honor, and expect him to "act well his part." The skilful master understands better that "youth sees but half", and that he will be afraid when "stings," "rebuffs," and "pangs" are coming into his life in the future. Because of his incapacity to adjust himself to 1. Blake, "On Milton".

...in the mind of the child and of the student the habit-
...of knowledge of right purpose, motive, perception,
...the like, the body of knowledge of the highest ideal,
...when they are established have the compelling power to
...with the behavior of a person from the plane of habitual
...physical reaction to the realm of intelligent personal response
...toward the highest good. The classroom becomes the temple of
...harmony to the spiritually responsive student. Like Isaiah,
...after he has seen the vision, he places himself to the prophet-
...in exile. And again like Isaiah, he realizes his unworthiness
...for holy service. As the angel of Jehovah Isaiah's lips with the
...burning coal from off the altar, the ideal teacher brings ideals
...of life to alien the inner soul of the responsive student. At
...such a moment the soul of the student will cry with "Isaiah"

Isaiah.

"Bring me my bow of burning gold,
Bring me my arrow of desire,
Bring me my spear: I slay, and I conquer;
Bring me my shield of life." I

It is not enough, "Lord, send me, send me!"
It is not enough, nor a wise policy of the
religious teacher to furnish ideals to her, and leave the soul
there to seek his own graduated path, and expect him to
"not will his part." The spiritual master understands better
that "youth sees but half", and that he will be afraid when
"visions," "revelations," and "powers" are coming into his life
in the future. Because of his incapacity to adjust himself to
I. H. Wilson, "The Vision."

the ways of his environment, he "falls upon the thorns of life". His aircastles, or his shimmering palace of clouds would thus vanish. He is a mere theorist and a day dreamer. His vision and fervent desire turn into ashes and become worthless in his life, unless his emotional impulses are intellectualized through rational ideals. Like his ideal Master, he needs to doubt everything that can be doubted, until he arrives at some indisputable certainty which can be used as a secure basis for inference. And he shall see life as a whole, and interpret its parts in terms of the whole, with a proper appreciation of their interrelations.

He shall say with Browning:

"Not once beat 'Praise be thine!
 I see the whole design,
 I, who saw power, see now love perfect too:
 Perfect I call thy plan:
 Thanks that I was a man!
 Maker, remake, complete,--I trust what thou shalt do!"¹

As his faith is thus formulated on the rock of intelligence, and his trust is in the unseen Maker, again the wise and watchful teacher assures his students that character comes not only from what one believes, but also from what one achieves. An action or behavior, no matter how good it is, is not significant for character, and it is not moral until it becomes a purpose, a conscious striving toward a desired end. However rational, the rational elements are, and however dynamic the emotional are, ideals are not truly operative until they involve a will

1. Browning, Rabbi Ben Ezra, Stanza X

the way of his environment, he "falls upon the horns of the
his intellect, or his emotional nature as it would be
vague. He is a mere theoretical a lay observer. His vision and
never's cease turn into action and become members in the life.
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position certainly which can be used as a secure basis for inter-
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in terms of the whole, with a proper appreciation of their inter-
relations.

He shall say with Browning:

"But once best I tried to think
I see the whole again,
I who saw before, see now love perfect love;
Perfect I call the plan;
Thanks that I was a man!
Maker, forgive, complete, I trust what thou shalt do!"

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and his trust is in the unseen Maker, again the wise and watch-
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for character, and it is not moral until it becomes a purpose,
a conscious striving toward a goal and, however rational,
the rational elements are, and however dynamic the emotional
are, ideas are not truly operative until they involve a will

that chooses an ethical response. Again he may rhapsodize:

"I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem¹
In England's green and pleasant land."

Is it here that the teacher stops his educational procedure? No, one more thing the teacher must do in order to complete the religious educational process. He realizes that one can not live for ideals alone. He must go beyond, to the personality back of them. The hard road of duty, of obligation, of morality, is dreary and harsh, but there seems to be one way that has been formed to soften somewhat the harshness of the moral law, and that is the religion of love and loyalty, not only to a great cause, but also to an ideal person. Through the "positive pull" of great personality, loyalty to the highest good is realized, volitionalized, and valued. Prof. Patrick says, "The law of consequences can not be escaped, but what through stern duty may be onerous and difficult, may through willing loyalty become a service of joy." Again he says, "Tell men that the unrighteous will perish and they will do unrighteousness still - - even though they know that the consequences of wrong-doing are fatally sure, falling upon them or their kin, but once call out their spirit of devotion - to God - -to Master - - or to friend - - to husband, wife, or lover - - and they will undergo hardship and practice self-denial."²

1. Blake, "On Milton"

2. Patrick Introduction to Philosophy Pg 425

that showed an ethical response. Again he says:

"I will not come from behind light,
For shall my sword sleep in my hand,
Will we have built Jerusalem
In Babylon's street and pleasant land."

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them or their kin, but once call out their spirit of devotion
to God - to Master - to friend - to husband, wife, or
lover - and they will undergo hardship and practice self-
denial."

I. Blake, "On Willing"
S. Lecture in Religion to Teachers, p. 20

So the teacher, first and last, introduces the Supreme Person, the God of love, the Great Master, the Perfect One of whom man is a copy, and many other visible leaders into the lives of his students, and commands them to love these with a whole-hearted love.

When thus the spiritual powers are incarnated, or personified in the lives of the students, they will become the light of the world. Purposeful behavior, or idealistic character will be produced spontaneously. "Religious Education," as Dr. Athearn says, "pleads for fullness of personal development. It gives rich and lofty imagistic ideals. It makes a compelling appeal to his emotions. It has a message for Man's intellect, and it sets high tasks for his will."¹

As a result, the ideals of religious education will always remain with him, and will motivate the moral and religious character of the student to such high and noble ends that in the eyes of the people he may be misunderstood, and criticized, but he will be consoled by the fact that he will know that he is approved of God. As Jesus has said, "No one knoweth the Son, save the Father, neither doth any know the Father save the Son."² He may be absolutely sure that God is back of him. Whatever he may do, or whatever he may say, he is conscious of the approving voice, "This is my beloved son, Thou shalt listen to him." Not only Christ the son of God, is a mystery to people, but other noble characters, such as

1. Athearn, Character Building in a Democracy, pg. 124
2. Matt. 11:27

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Confucius once sighed, "Alas, there is no one that knows me," Tsze-Kung, his disciple asked, "What do you mean by thus saying that no one knows you?" Confucius replied, "I do not murmur against Heaven. I do not grumble against Men. My studies lie low, and my penetration rises high. But there is Heaven. That knows me."

The moral and spiritual achievements of any race at any period should be credited alone to the last type of school master who is the first to interpret to the students the highest moral and spiritual ideals that are wrapped up in the various courses, and who thus brings the student to God, and links his life with that of the Infinite. As a result of this ideal religious education, saints, sages, scholars, geniuses of various kinds, such as poets, musicians, artists, scientists, philosophers, leaders of various kinds, highly moral and intelligent citizens are produced. When the citizens who thus possess the qualities, the ideals, the attributes that the citizens of the kingdom of God should possess, then - - the kingdom of God will not only be near at hand, but it will be here.

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CHAPTER TWO.

THE FUNCTION OF LITERATURE IN RELIGIOUS EDUCATION.

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THE POSITION OF LITERATURE IN RELIGIOUS REVOLUTION.

THE FUNCTION OF LITERATURE IN RELIGIOUS EDUCATION.

Civilization comes largely from literature, and especially from religious literature. To have a bird's-eye view of the world civilization and its origin, it may be divided for convenience into two main classes, the Occidental, and the Oriental. European civilization is the product of two sources, the Hellenic, and the Hebraic. The Hellenic origin is embodied in the classical literature of Greece and Rome. Science, art, philosophy, and the politics of European and American civilization are, in the main, the continuation of processes commenced by the **ancient** Greeks. Hebrew culture is crystallized in the literature that we call the Bible. In the spiritual sense, the Occidentals are not Greek and Roman, but Hebraic. All the product of the spiritual movement is, as a result, influenced by the Bible. The evolution of Occidental life rests upon the gradual intermingling of these Hellenic and Hebraic elements. Later, the Renaissance became the threshold of modern Occidental life. Thus two ancient literatures seem to represent the seed of western civilization.

Oriental civilization, besides Brahmanism, is largely the product of three religions, Confucianism, Buddhism, and Taoism. From time to time each has had its period of ascend-

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Of Oriental civilization, besides Brahminism, is

largely the product of three religions, Confucianism, Buddhism, and Taoism. From time to time each has had its period of ascend-

ancy. The Buddhists have had their periods of power; so have the Taoists; but for the most part Confucianism has been the dominant factor in China, at the court as well as in the homes of the common people.

What is the essential spirit of the Hellenism and Hebraism of the West, and of the Confucianism, Buddhism, and Taoism of the East, which have thus been the dominant elements in history?

As we discuss the function of literature, we should also have an idea of the noblest and richest elements that are embodied in literature. Any literature that is memorable and inspiring is so, because it is the genuine expression of the sincere thought of man, who has honestly set down the truth as it has appeared to him. He has tried to put life experience into words. So we say that the greatest value of any long preserved literature is determined by the amount of truths, and spiritual realities, ideals and beauties that they contain.

"Literature is life: life reflected in a crystal mirror; life not of the passing crowd merely, but of many epochs and various lands, the teeming, the many colored characteristics of man!"¹

If we analyze literature into its constituent parts and seek the function of each part, we realize that it embraces as many elements of truth as human life as a whole

1. Houston, Typew of Graet Literature, Preface.

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 expresses as many elements of truth as human life as a whole.
 I. Houston, *Types of Great Literature*, p. 10.

contains.

Since man is a religious being, literature has its religious truths. Hence we find a collection of documents regarding the origin, the development of the people in religious consciousness, ideals and experiences concerning God from crude beginnings to a lofty climax. Therefore, literature has its religious value, and religious educational function.

Since, man is a moral being, literature contains moral precepts, and ethical codes that deal with the philosophy of life and with the systematic moral regulations, private and public, by which members of a community are able to live to-gether peacefully, and harmoniously. Thus, literature has its moral function and moral value.

Man is a social being, so literature reveals sociological truths. In literary expression, we have records of the daily life of people, who express the mere joy or sorrow of living, the thrill of discovering something new, or the exultation over a victory in battle. Thus it reveals the imagination, the thought, the sentiment, or the will of the people. Therefore, literature has its sociological value, and social function.

Man is a racial being. Great races which have impressed us with great world masterpieces, like the Jews, the Greeks, the Romans, the Gauls, the Normans, the Anglo-Saxons,

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Man is a racial being. Great races which have

impressed us with great world masterpieces, like the Jews, the Greeks, the Romans, the Arabs, the Germans, the Anglo-Saxons,

the Russian, the Indians, the Chinese, and many others, each has its racial genius speaking to the people, and molding the thought and behavior of each succeeding generation into a race of loftier ideals. So literature makes its racial contribution.

Man is a personal being. "The great personalities of the world have something characteristic, fascinating, and alluring about their expression."¹ Through such a fascination, through the expression of eye, of hand, of language, of thought, he leads us to realize the real self within him. He may be a hero, a moralist, a religious man, an intelligent person a genius of any kind, a thief, a murderer, a traitor, but whatever he be, the ideals embodied in the life of man thus give each a unique character, whether it be great or small, good or bad, and it is portrayed for us in the literature that he produces. Thus literature has its value in presenting ancient and present lives in their various qualities and characteristics as persons.

Literature is a part of a nation's history. Any historical event which vitally changes the life of the people changes their literature. It is equally true that any literature which vitally changes the life of the people will change the historical event. Thus we see that literature has its historical value.

Finally, literature has its literary art and

1.Wild,A Literary Guide to the Bible, pg.16

the Western, the Indian, the Chinese, and many others, each has its racial genius speaking to the people, and raising the thought and behavior of each succeeding generation into a new and higher ideal. No literature makes the racial contribution.

Man is a personal being. The great personalities of the world have something characteristic, fascinating, and uplifting about their expression. Through such a person, through the expression of eye, of hand, of language, of thought, he leads us to realize the soul within him. To say he is a hero, a moralist, a religious man, an intellectual, a genius of any kind, a thief, a murderer, a traitor, but whatever he be, the ideals embodied in the life of man thus give each a unique character, whether it be great or small, good or bad, and it is portrayed for us in the literature that he produces. The literature has its value in presenting ancient and present lives in their various qualities and characteristics as persons.

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Finally, literature has its literary art and

beauty. "Great thought demands great art. The converse is likewise true, where great art is found great revelation may be expected." It is through the exquisite art and beauty of expression in literature, that great ideas and spiritual truths have found their way into the world. In the very beginning, literature¹ as well as other achievements of mankind, was rather crude, imperfect, simple, and fragmentary. As time went on, people found a fuller, and more refined utterance for their literary thoughts, until now we have excellent literary style and the most choice diction for expression of our thoughts.

Now, if we study the great masterpieces, simply as literature, are we not missing its greatest mission; the revelation of spiritual and mental realities for our unseen life? On the other hand, if we study literature only for its religious and moral lessons and do not appreciate the unique beauty in the art of literature as well, are we not missing its greatest aesthetic value? Literature will give us a double blessing if we study it synoptically as well as its constituent parts, its truth as well as its beauty. We are not missing the religious or other valuable messages in our literature by studying its literary expression as well. "It is a false conception that an appreciation of art and beauty detracts from the realization of the fundamental revelation. On the contrary it is the open door to such revelation. Moreover, the revela-

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conception that an appreciation of art and beauty detracts from
the realization of the fundamental revelation. On the contrary,
it is the open door to such revelation. Moreover, the revela-

tion itself can not be fully appreciated apart from its beautiful expression."¹

Indeed, the function of literature in religious education is great if we study it rightly. It provides idealistic images of personality upon personality, of God upon man, and of man upon nature. It clarifies visions which may be seen by each one of us who study and understand literature, as well as by the first seers. One can imagine himself back in any society that the author presents; one may be impressed by the mere joy of living, dancing with the children, singing in the garden, or piping to the flocks; or as one studies the evolutionary idea of God, he may catch a glimpse of the real qualities of the Most High, and build him imagery that is lofty and grand. He may convey mental pictures of heroic deeds and saintly actions. It is very true that the more one studies the great world, the higher has his soul been elevated. An acquaintance with those best and finest minds which give us ideals images, will bring us to see life "in terms of stars instead of mud, and come back with new vision freed from the dust of things."²

It also gives fresh impulse to the student, and produces scholars of a new type, with strong force and power to move the world. A succession of writers teaches man to find a fuller and deeper life for mankind in the future; others awaken man's interest in the life of the past; some inter-

1. Wild, A Literary Guide to the Bible, pg.16

2. Marlatt, Class Lectures, Principles of Moral and Religious Education, 1926.

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the garden, or flying to the flock; or as one studies the
evolutionary idea of God, he may catch a glimpse of the real
realities of the West, and build his own life upon that
life and ground. He may carry mental pictures of heroic deeds
and entirely useless. It is very true that the more one studies
the great world, the higher his soul has been elevated. In
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1. *Wilde, A Literary Guide to the Bible*, p. 15.
2. *Wilde, A Literary Guide to the Bible*, p. 15.
3. *Wilde, A Literary Guide to the Bible*, p. 15.
4. *Wilde, A Literary Guide to the Bible*, p. 15.

pret nature, and create a popular enthusiasm in the higher things. But all provide ideas that are impressive and stimulating.

When a new life comes into the world, with the influence of social evils such as commercialized amusements, cheap theaters and movies, cheap popular literature, daily details of crime and moral laxity in the newspapers; of an air of "half-baked philosophy", of crowded scientific courses, and of new principles such as the doctrine of evolution, socialism, and the like, what can be done to promote the purposeful behavior of youth, unless he be brought in contact with literature of idealistic images and emotional ideals? "For any ideals with images and relations furnish the memory pictures which modify reaction in such a way as to produce rational conduct and moral character. They form a large part of education, which consists in acquiring an adequate body of imagery."¹

The function of Religious literature is thrilling, its power is dynamic. It gives sweep to the imagination, depth to thought, and consuming purpose to consecration and service. It produces elements of truth and ideals by which man comes into a new estate, views life with new vision, and is quickened to heroic endeavor for a great destiny. It makes the path of the past luminous, and this luminence lightened up the way of the future. It is the generator of light for the mind and spirit of man. It develops capacities, energizes

1. Marlatt, Class Lectures, Principles of Moral and Religious Education, 1926.

great nature, and create a popular enthusiasm in the higher things. But all provide these that are impressive and attractive.

When a new life comes into the world, with the influence of social evils such as commercialism, materialism, cheap literature and movies, cheap popular literature, daily life, talks of crime and moral decay in the newspapers; or in the of "half-baked philosophy", or created scientific theories, and of new principles such as the doctrine of evolution, socialism, and the like, what can be done to produce the progressive behavior of youth, unless he be brought in contact with literature of idealistic images and emotional ideals? For any idealism with images and relations toward the reality pictures which modify reaction in such a way as to produce rational conduct and moral character. They form a large part of education, which consists in acquiring an adequate body of imagery."

The function of religious literature is twofold: first, the power is dynamic. It gives sweep to the imagination, depth to thought, and compelling purpose to conviction and service. It produces elements of truth and ideals by which man comes into a new attitude, views life with new vision, and is quickened to heroic endeavor for a great destiny. It makes the path of the past luminous, and the imagination lightened up the way of the future. It is the generator of light for the mind and spirit of man. It develops psychological, emotional, idealistic, social factors, spiritual law of moral and religious character. (Munster, 1936.)

activities, spiritualizes motives and promotes purposeful behavior. It vitalizes right beliefs, and elevates moral integrity. It deepens the desire for the highest good. It treasures up wisdom and knowledge for those who seek after them. It makes vivid and real the purposes of God and commits men to them. It makes man realize that God has crowned him with glory and honor. Such are the ideal images that we build in our minds, and attach to them emotional values, so that spontaneously our every day life will be on the plane of that of the best and highest thinkers, and the lives of such men will almost unconsciously begin to produce in the lives of the student that purposeful behavior which is the goal of the striving.

In order to live a well-balanced life, we find that we are dependent upon religious literature, to a very large extent. In the Orient, religious and moral literatures have decreased strikingly during the last two or three decades.

Many of our scholars accept certain views of some well-known men who have thrown overboard the idea of God and the fundamental idealistic images as being incompatible with the teachings of modern science. They talk about religion as superstition, which has been found to be a useful means of social control. They have said that all the ignorant people are stupid; without a Heaven it was impossible to encourage them in any good works; without a Hell it was impossible to

activities, spiritualism, mysticism and religious practices. However, it is not the right beliefs, and elevated moral life. It demands the desire for the highest good. It turns us up wisdom and knowledge for those who seek after them. It makes us feel the purpose of God and commits us to Him. It makes us realize that God has created this world in glory and honor. It is the ideal image that we build in our minds, and attach to them emotional values, so that spontaneously our every day life will be on the plane of that of the best and highest interests, and the lives of such men will almost automatically begin to glow in the lives of the others. This purposeful behavior which is the goal of the living.

In order to live a well-balanced life, we find that we are dependent upon religious literature, to a very large extent. In the Orient, religious and moral literatures have increased strikingly during the last two or three decades. Many of our scholars accept certain views of some well-known men who have taken overboard the idea of God and the fundamental idealistic images as being incompatible with the teachings of modern science. They talk about religion as superstition, which has been found to be a vestige of social control. They have said that all the human progress is due to the fact that a Heaven is now impossible to reach; and that in any good work, without a Hell it was impossible to

restrain them in evil doing. So the references in the classics or in the Bible in regard to Heaven or Hell are only a means of police-force in dealing with the ignorant classes. The educated people, however, who know their rights and duties, know how to control behavior without religion. No wonder that these men who are thus blind themselves, lead the blind; together they will all fall into the ditch.

To-day while education as a whole has been advancing, other studies have invaded the educational program. The amount of literary training afforded by classical studies has been gradually diminished until only a small body of exceptional students are devoted to it. Many people have more "important" work to do; they have no time for literature. If a man sets out to study science or history, the chances are that he will get what he is seeking for in a greater or less degree. But of those who make literary study their goal, the large majority fail to reach it. The contents of literature are apt to suggest something impractically vast and deep. Unless one has special literary capacity, with a lifetime to devote to the study, the impression is a thing to be resisted.

If technical subjects are important for life, literature in religious education is most important for life. For technical knowledge develops life in part, and literature in religious education deals with life as a whole. It is obvious that not every individual is expected to master the enor-

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mous literary production that a scholar of literature must master., but if one is educated at all, he should first of all have a religious and moral education so that he will have some idealistic images to guide him in life purposes and life plans.

And for those students of letters, who devote their lives to study, these literatures are like a telescope, through which "New planets swim into their ken".

Different images will impress different minds, according to the point at which the observer stands, and the strength of his vision; and so literature as we have seen, will vary in its idealistic images for different people according to the different degrees of capacity, and differences of impressions upon different individuals. When one is thus influenced by the highest literature, and comes up to the luminous moment of his life experience, he too will create the literature, which may give to others just such a luminous moment.

The man who worked the will of a nation with his sword, or by any other means, may not be so powerful as the man who expresses the noble spirit with his pen. For when the former has passed away, all that counted for greatness has returned to the dust and oblivion, but the latter, in influencing the people with his pen, has marked the supreme achievement for his nation. That is why the whole world still reveres the ancient people who have produced immortal literature.

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CHAPTER THREE

THE LITERATURE OF CONFUCIANISM

CHARTERED

THE UNIVERSITY OF CHICAGO

THE LITERATURE OF CONFUCIANISM

To understand the idealistic elements in Confucian literature, we must first catch a glimpse of light on the founder of Confucianism, and the historical situation of that time.

Confucius is not a semi-god, as were some of the other religious founders, whose biographies include many mystical fables and miracles. Nor does he claim to be the interpreter or ambassador of God, as the Hebrew prophets or Mohammed did. He was never caught up into the seventh heaven, as was Paul. He is, as the Master said of himself: "The sage and the man of perfect virtue; how dare I rank myself with them? It may simply be said of me that I strive to become such with satiety, and teach others without weariness. At fifteen, I had my mind bent on learning. At thirty I stood firm; at forty I had no doubts; at fifty I knew the decrees of Heaven; at sixty my ear was an obedient organ for the reception of truth; at seventy, I could follow what my heart desired, without transgressing what was right." ¹ What a perfect, sincere, humble minded person that portrays, with a passion to possess and to learn of the infinite truth and right! And it is this true spirit of humility that determines his up-lifting power over other lives, and that makes him one of the greatest teachers among the great.

1. Legge, Chinese Classics, pg.16

THE LITERATURE OF CONFUCIANISM

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I. Legge, Chinese Classics, p. 16

To understand the rise of Confucius as a great moral teacher and social reformer, as we have suggested, we must know something of the historical background for his work. During this period (about 1124-249 B.C.), China was composed of many feudal states, and these states were waging endless wars. The situation was very similiar to that of China to-day. The central government showed signs of a declining power. Restless, self-seeking territorial lords plotted the invasion and usurpation of sovereign authority, and China was made the battleground for those greedy and ambitious lords. It was Confucius' purpose to seek after and secure a peaceful and stable society, and with this ideal, he carefully studied the laws of human nature. He believed that personal and national ^{welfare} rest on the moral and ethical basis of each individual life. He therefore advocated for each individual the practice of those fundamental virtues such as justice, kindness, generosity, humility, propriety, etc. He divided the possible relations of man into five groups, attaching specific duties to each. These are assigned thus: "Sovereigns be benevolent and subjects loyal, parents wise and children obedient, husbands devoted and wives affectionate, older considerate of younger and younger deferential toward older, friend faithful to friend." After Confucius had thus prepared the relationship of human beings in the different departments of life, he designated the character of each individual by a systematic order of practical moral

1. Martin, Great Religious Teachings of the East, pg. 127

To understand the rise of Confucius as a great moral teacher and social reformer, as we have said, we must know something of the historical background for his work. During this period (about 1100-500 B.C.), China was composed of many feudal states, and these states were warring among themselves. The situation was very similar to that of China to-day. The central government showed signs of a decline in power. Feudal, self-seeking territorial lords plotted the invasion and absorption of neighboring states, and China was made the battlefield for these greedy and ambitious lords. It was Confucius' purpose to seek after and achieve a peaceful and stable society, and with this ideal, he carefully studied the laws of human nature. He believed that personal and social good rest on the moral and ethical basis of each individual life. He therefore advocated for each individual the practice of those fundamental virtues such as truth, kindness, generosity, humility, propriety, etc. He divided the possible relations of man into five groups, attaching specific duties to each. These are designated thus: "Government to be benevolent and subject loyal, parents wise and children obedient, husbands devoted and wives affectionate, older companions of younger and younger devoted to older, friend faithful to friend." After discussing the relationship of human beings in the different departments of life, he summarized the character of each individual by a systematic order of practical moral

I. Martin, Great Religious Teachers of the East, pp. 127

training viewed as the motivation of behavior.

"Those who wish to illustrate virtue throughout the kingdom, first order well their own states. Wishing to order well their states they first regulate their families. Wishing to regulate their families, they first cultivate their persons. Wishing to cultivate their persons, they first rectify their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in investigation. Things being investigated, knowledge becomes complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts ~~were~~ then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their states were rightly governed. Their states being rightly governed, the whole kingdom was¹ made tranquil and happy."

Confucius believed that critical imitation is the most effective method for education. People should have an idealistic copy or image. For "idealistic imitation is an attempt to act according to a copy or standard. General concepts are formed from many concrete acts. These are united in an ideal, and the ideal imitated by reproducing the concrete elements."²

1. Legge, The Chinese Classics, The Great Learning, pg.112-113
2. Marlatt, Class Lectures, Principles of Moral and Religious Education, 1926.

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hearts being rectified, their persons were cultivated. Their
persons being cultivated, their families were regulated. Their
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Their states being rightly governed, the whole kingdom was
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Confucius believed that ethical education is
the most effective method for education. People should have
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1. Legge, The Chinese Classics, The Great Learning, pp. 112-113
2. Maritain, Humanism, Principles of Moral and Religious
Education, 1935.

But during Conducious' time, the Perfect Copy of Mankind had not yet been born. What he could do was to observe some one who would be ideal in his eyes for moral standards. Under Yao and Shun (20 centuries B.C.) the nation was peaceful, prosperous, and happy because the people and the kings at that time were genuinely moral. Confucius believed that their reign was the golden age of Chinese history and their exemplary lives the root cause of the success of their rule. To imitate their example and reproduce their doctrines of political and social life was the true solution of the problem of rearing a strong, stable, peaceful, and ethical government. Thus he turned to the idealistic personalities of the ancients, believing in and loving them, and again and again he strove for an ideal of scholarship, and of virtue, feeling that he had not yet attained.

To me, the appraisal of Confucius as a moralist and never a religionist is a great fallacy. Scholars, such as Soothill, have made the accusation that he had no taste for metaphysical speculation, or religious contemplation, and that he discourages his disciples in their efforts to understand those mysterious things. It is true that he was too reserved to attempt to interpret God. He preferred not to speak partly because of the fact that he thought that he did not know Him well enough to preach; he preferred to be silent rather than to lead the people into the ditch. Partly the reserve was

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because of the fact that he thought that he did not know him
well enough to speak; he preferred to be silent rather than
to lead the people into the ditch. Truly the reserve was

due to his deep reverence for God. Nevertheless, the religious sentiment of Confucius, as reflected in the old classical literature which he edited proves that he was a deeply religious man, conscious of dependence upon a personal God. Playing at festivals, at the postures of ceremony and the arrangement of sacrificial vessels, he showed himself, even as a child, interested in religion.

When once he and a group of disciples were imprisoned in a city, Confucius reminded his disciples, "What harm can come to those protected by Heaven?"¹ On another occasion, when threatened with assassination, his disciples urged him to flee. He said, "Heaven has endowed me with virtues. What need I fear from oppressors?"² On another occasion he said, "Alas! there is no one who knows me. But there is Heaven, he knows me!"³ About prayer, he said, "My prayers were offered long ago."⁴ Again he said that "He who sins against Heaven, has no place to pray."⁵ There are numerous such passages to prove his belief in God.

To understand the God idea of Confucius, one should know the nature and the political constitution of a monarchy. To me, Confucius' whole conception of the spiritual world is to be explained by reference to the worldly political organization that he knew.

The word "Shang Ti" is literally translated "Emperor on high", or the "Above Emperor". Dr. Legge said that
1.2.3.4.5. Op.Cit.pg 98-99
also Martin, Great Religious Teachers of the East, pg.131-132

the word "Shang Ti" is equivalent to the Christian term God. All the attributes that the Christian God possesses, our "Shang Ti" has. He is the only Supreme Being above, great, beneficent, just, who rewards virtue and punishes vice. He is not a person with flesh and desires in the fullest sense. But he has something of the ideal personality in Him, and can properly be called "Shang Ti" in terms of the highest honor that human thought and tongue can utter. Shang Ti is different from the Christian philosophy of God in the sense that He is not conceived of as having close personal relationship with human beings, or as having manifested himself to man in any direct way through the senses. He was quiet, deliberate, and awe-inspiring, as an ideal virtuous emperor should be. He is hidden far up in the azure skies, as the emperor is hidden in his palace. He was conceived of pre-eminently as the moral authority of the universe and in this aspect, He was supreme, and His will absolute. A morally good life is the only way to get His favor.

That is why scholars like Legge and Ross conclude that the ancient religion of China was monotheistic.¹

Just as the various officials of the empire stand under the emperor, so under Shang Ti (God), there exist the various Shun (deities) who are subordinate to God. They are not God, but possess more or less Godlike attributes, and these deities are to help God to administer the whole universe

1. Legge, Religion of China, pg.16

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That is why scholars like Lu Hsiang-shan and Wang Yang-ming since that the ancient religion of China was nontheistic. Just as the various officials of the empire stand under the emperor, so under Shang Ti (God), there exist the various (human) beings who are subordinate to God. They are not God, but possess more or less divine attributes, and these beings are to help God to administer the whole universe.

I. Legge, Religion of China, p. 15

physical as well as metaphysical. They are deities of the sun, the moon, the stars, rivers, valleys, forests, etc., deities who control the destinies of mankind, and deities of the unknown. Scholars, like Soothill, De Groot, Barrows, and others therefore claim that the core of the Chinese religion is animism, because the worship of the deities and spirits of the hills, rivers, etc., are recorded in the classics "It is not monotheism but henotheism", they say. However, Dr. Legge, and Dr. Ross do not share their view. "Five thousand years ago the Chinese were monotheists, not henotheists, and this monotheism was in danger of being corrupted by a nature worship on the one hand, and by a superstition divination on the other."

It seems that both fail to distinguish the term God and deity, as it was conceived in the mind of Confucius, who edited the classics.

In the third place, the cosmic term "Tien" (Heaven) that Confucius invariably used has been interpreted in various ways. Some say that the Master did not know whether God were personal or impersonal, a moral Principle or a righteous Being; others say, "Heaven is Shang Ti (God), and Shang Ti (God) is Heaven." It is the writer's idea to make this point clear, as she has carefully reviewed the Confucian literature; she finds out that the term "Tien" (Heaven) is used as a title of honor especially applied to God as "His

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Majesty", or "His Royal Highness" are applied to a king or a prince. In China, especially during the period of the monarchy, titles of honor were greatly emphasized.

Now we have our Supreme Heavenly Emperor God, together with His officials, ranked according to the moral natures of them, but who are the subjects of this spiritual empire? Are they not the spirits of the deceased?

Since Confucius' concern is for order and decorum, and since his interests are practical and ethical; can we not see his systematic rational thinking concerning the welfare of spiritual being, growing naturally out of the experiences and ideals recorded and revealed in his literature?

In trying to interpret the idealistic elements in the ancient classics of Confucius it is not the writer's intention purposely to idealize the Confucian religion of China. It is a far more idealized religion than this short summary can make it appear. To appreciate this ancient religion, one has only to examine the moral and religious concepts of the Confucianist scholars of to-day, to find that many of them interpret his ideals, and personal convictions as the followers of Christ do to-day; but one must study the literary remains of the past and see for oneself.

The classics which Confucius edited were the following "Chings". The word "Ching" means sacred book,

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corresponding in meaning to the word "Bible".

1. "I-Ching" or "Canon of Changes", consisting originally of eight trigrams, and of sixty four hexagrams, and these trigrams and hexagrams were made up of the combination of unbroken and broken lines arranged in such a manner as to interpret the purpose of divination, and to explain nature on mathematical principles.

2. The book of "Shu Ching", or the "Canon of History". The documents of which this work is composed, cover a period extending from the twenty-fourth to the eighth century B.C. It is an historical, ethical work, extolling the virtues of ancient model kings, beginning from the Emperors Yao and Shun, and following on as contrasted with certain despots. It is the sincere, intelligent, and perspicacious among men who becomes the great sovereign, and the great sovereign is the parent of the people. Now when the wicked king, like Shou, the king of Shang, does not reverence Heaven above, and inflicts calamities upon the people below, Great Heaven was moved with indignation, and charged the virtuous to display its majesty. The whole essence of the Canon of History is that people are the most precious and noble part of a country.

"The people should be cherished,
And should not be downtrodden
The people are the root of a country
And if the root is firm, the country will
be tranquil." 1

1. Gile, Chinese Literature, pg.9

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The people are the root of a country.

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3. The Chinese Literature, p. 2.

3. The book of "Shi Ching", or the "Canon of Odes". This is a collection of three hundred odes, introducing an ancient ideal culture of China, with its lofty conception of woman and family life. These rhymed ballads are in various meters, usually four words to the line. They are arranged under four headings:

a. "Ballads commonly sung by the people in the various feudal states and forwarded periodically by the nobles to their Suzerain, the Son of Heaven. The ballads were then submitted to the Imperial Musicians, who were able to judge from the nature of the compositions what would be the manners and customs prevailing in each State and to advise the Suzerain according to the good or evil administration of each of his vassal rulers."¹

b. Odes sung at ordinary entertainments given by the Suzerain.

c. Odes sung on grand occasions when the feudal lords were gathered together.

d. Panegyrics and sacrificial odes. Confucius told his son that until he learned these odes he would be unfit for the society of intellectual men. It is probably true that the great appreciation of Confucius for these odes, contributed largely toward the extraordinary enthusiasm of the later generation for the odes. Confucius himself attached the utmost importance to his labors in this work; and we find that

3. The book of "The Book of the Canton of
Ossu" is a collection of three hundred tales, illustrating
an ancient ideal culture of China, with the lofty conception
of woman and family life. These types of tales are in various
meters, usually four words to one line. They are grouped

under four headings:

a. "Tales commonly sung by the people in the ver-
tue of the ruler and forgotten generally by the nobles
in their houses, the Son of Heaven. The tales were then
submitted to the Imperial Historians, who were able to judge
from the nature of the compositions what would be the conduct
and customs prevailing in each State and to advise the ruler
there according to the good or evil administration of each of
his vassal rulers."

b. Ossu sung as ordinary entertainments given by

the Emperor.

c. Ossu sung on grand occasions when the Emperor

was with his mother.

d. Ossu sung and recited at the Emperor's side.

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1. When Ossu literature is

simple, natural beauties, and deep moral, religious, and political truths are wrapped up in them. "Every single one of the immortal Three Hundred has been forced to yield some hidden meaning and point an appropriate moral. A maiden warns her lover not to be too rash:

Don't come in, sir, please!
 Don't break my willow trees!
 Not that that would very much grieve me,
 But alack-a-day! What would my parents say?
 And love you as I may,
 I can not bear to think what that would be!"¹

The idea of the Supreme Being is brought out very fully in the odes:

"Great is God,
 Ruling in majesty.

How mighty is God
 The Ruler of mankind!
 How terrible is His majesty!"²

"Serve God each day with thy whole hearted reverence."

There are numerous passages such as these which have been cited, pure, lofty, and ideal in their content.

4. "Li-Chi", or the "Canon of Rites", consisting of rules for the ceremonials to be observed by gentlemen, in all the various relations of public and private life.

5. "Chin-Chin", or "Tao-Chuan", or the "Spring and Autumn Annals". This is a chronological record of the chief events in the state of Lu, between the years 722 and 484 B.C., and are mainly the work of Confucius himself. The

1. Giles, Chinese Literature, pg.13

2. Ibid. pg.20

...and, natural beauties, and deep moral, religious, and
political truths are wrapped up in them. Every single one
of the immortal Three Kingdoms has been forced to yield some
hidden meaning and point on religious moral. A hidden meaning
has never not to be seen.

Don't come in, Mr. Liang!
Don't break my willow trees!
Not that they would very much please me,
But alas! what would my parents say?
And love you as I may,
I can not bear to think what that would be!

The idea of the Supreme Being is brought out very fully in
the story:

"Heaven is God,
Earth is subject."

How many in God
The King of heaven!
How terrible is his Majesty!

"Every God each day with his whole hearted reverence."

There are numerous passages such as these which have been
noted, here, lately, and stand in their content.

"Heaven is God," or the "Canon of Ethics," con-

sisting of rules for the conduct to be observed by gov-
ernment, in all the various relations of public and private
life.

"Heaven is God," or "The Canon," or the "Spring

and Autumn Annals." This is a chronological record of the

chief events in the state of Lu, between the years 722 and

481 B.C., and the main body of Confucius himself. The

Chinese Literature, Vol. 1
P. 110, 111, 112

entries are exceedingly brief, and consist of notices of incursions, victories, defeats, deaths, murders, treaties, and natural phenomena. As in the case of the odes, native wits set to work to read into the bald text all manner of hidden meanings, each entry being supposed to contain approval or condemnation, and these efforts resulted in what is now known as the praise-and-blame theory - - - the praise life growing like the Spring, and the blame life withering like the Autumn.

Besides the editing of these five sacred books, Confucius also gathered about him a band of disciples, training them in the principles of personal and social reform. His teaching and his personality are to be found manifested in the following four books:

1. Lun Yu, which gives singular details and accounts of the everyday life and habits of the sage. It is also an analects, presenting the essential teaching of Confucius on the virtue of filial piety, as the foundation of family life and obedience as that of state life.

2. Ta Hsueh, or Great Learning, a treatise on self-culture, as the means of personal and social reform, and as the means of learning for adults. "What the Great Learning teaches is - - to illustrate illustrious virtue to renovate the people and to rest in the highest excellence."¹

3. Another short treatise, known as Chung-Yung,

1. Giles, Chinese Literature, pg.26

and are exceedingly brief, and consist of notices of
 translations, reviews, letters, and other matters.
 and in the case of the other, letters
 with a view to read into the field all manner of
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1. *San Yü*, which gives singular details and accounts
 of the everyday life and habits of the sage. It is also an
 analysis, presenting the essential teaching of Confucius on
 the virtue of filial piety, as the foundation of family life
 and obedience as that of state life.

2. *Chüan*, or Great Learning, a treatise on self-
 culture, as the means of personal and social reform, and as
 the means of learning for adults. "What the Great Learning
 teaches is - - to illustrate illustrious virtue to renovate
 the people and to rest in the highest excellence."

3. Another short treatise, known as *Hsing-tung*.

4. *Chün-tzu*, or Great Learning, pp. 25

Dr. Legge called¹ the "doctrine of the mean". It is the doctrine of the well-balanced life, or the middle path between the extremes.

4. Men-Tze, the philosophy of Mencius. This consists of seven books recording the saying and doings of a man to whose genius and devotion may be traced the final triumph of Confucianism. This book bears a resemblance to "Lun Yu" particularly emphasizing the doctrine of harmony in the government. What a pity it is that the present political situation and policy are contradictory to this ideal teaching, and that these books are no longer taught in the schools as formerly! The educated young men of China, who are the so-called famous scholars, look upon him as an outmoded materialist, naturalist, and the like. They know nothing of the idealistic tendency of his principles, or knowing very little they misunderstand all.

The code of the literature of Confucius called for no mental or physical strain to learn and to understand. It was concrete, intelligible, practically free from the miraculous elements, servicable as the best text book for instruction, and ideal for the moral and religious education, which is viewed as the excellent ethical code by which children and adults may be taught, as a motivation of desired character.

China will never find peace in her territory, and no stable government, it matters not what regime may be

1. Legge, Chinese Classics, the Great Learning, pg. 112

Mr. Lodge called the "doctrine of the mean". It is the doctrine of the well-balanced life, at the middle path between the ex-

trêmes.

Mr. Meade, the philosophy of Manichæism. This consists

of seven books regarding the saying and doing of a man so whose genius and devotion may be traced the fifth twelfth of Confucius. This book bears a resemblance to "The Way" and especially emphasizing the doctrine of harmony in the government. What a pity it is that the present political situation and policy are contradictory to this ideal teaching, and that these books are no longer taught in the schools as formerly. The educated young men of China, who are the so-called famous scholars, look upon him as an outmoded antiquarian, naturalist, and the like. They know nothing of the idealistic tendency of his philosophy, or knowing very little they misunderstand all.

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1. Lodge, Chinese Classics, The Great Learning, pp. 112

established, until the people go back to this teaching, as the basic principles upon which a strong, stable, peaceful, ethical government may be reared - - -the discipline of individuals by means of ideals.

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basic principles upon which a strong, healthy, and
well-governed may be based - - the discipline of individuals
by means of ideas.

CHAPTER FOUR

THE LITERATURE OF TAOISM.

CHAPTER FOUR

THE HISTORY OF THE

THE LITERATURE OF TAOISM

The literature of Taoism is very different from that which was evolved by Confucius. It is Lao-tze who leads his followers to the mountain peak, where they may gaze into the "Mystery of Mysteries"¹, the eternal and supreme Tao (God).

Lao-tze or Lao-cius was an older contemporary of Confucius, being about fifty years old when Confucius was born. But it seems that the political and social situation of that time, which had a tremendous effect upon Confucius, and which set him to work on a coherent principle for each individual as well as for the state, did not concern Lao-tze. He felt that such worldly affairs only obscured the vision of higher spiritual values. It is better to leave them, he argued, in the valley, and to go up to the peak of the "Olive Mountain", and have an interview with the Tao. To understand the Tao, even partially, would be of far greater value, than to spend time with the affairs of the world. The low-livers might be disciplined to a desirable behavior; but because they did not know the Tao, they would never go further than artificial, mechanical virtues, such as kindness, rectitude, decorum, wisdom, sincerity, and the like; the dignified

1. Tao Teh Ching, Ch.1

THE DISCOVERY OF TAOISM

The discovery of Taoism is very different from that which was arrived by Confucius. It is Taoism who leads his followers to the mountain peak, where they may have found the "Society of Masters", the eternal and supreme law (Tao).

Law-see or Lao-tzu was an older contemporary of Confucius, living about fifty years old when Confucius was born. But it seems that the political and social situation of that time, which had a tremendous effect upon Lao-tzu, and which saw the growth of a new religious movement for each individual as well as for the state. It was Lao-tzu, he felt that such worldly affairs only obscured the vision of higher spiritual values. It is better to leave them behind, in the valley, and to go up to the peak of the "Positive Mountains", and have an interview with the Tao. To understand the Tao, even partially, would be of far greater value, than to spend time with the affairs of the world. The Lao-tzu might be distinguished to a fantastic behavior; but because they did not know the Tao, they would never go further than artificial, mechanical virtues, such as kindness, rectitude, decorum, wisdom, sincerity, and the like: the dignified

I. Tao Teh Ching, Ch. 1

behavior and the ceremonial manner would be artificial, temporary, and mechanical; but when a man possessed the inward deep morality of the highest Tao, which would make him indifferent to rules, it would spontaneously and instinctively guide him to that which is right, and good actions would issue spontaneously, as a byproduct from the indwelling Tao, as St. John said, "He that believeth on me, as the Scripture hath¹ said, from within him shall flow rivers of living water."

When, in later years, Confucius went to visit Lao-tze, and the latter bade him, 'Put away Sir, the artificial² virtues, and external, ceremonial expression, but seek Tao," Confucius understood him, and did not antagonize the austerity of the old philosopher. He said of him later, "I know how the birds fly, fishes swim and animals run. Yet the runner may be snared, the swimmer hooked, and the flier shot. But there is the dragon. I can not tell how he mounts on the wind through the clouds, and rises to Heaven. To-day I have seen Lao-tze, and can only compare him to the dragon."³ Confucius had only admiration for this highest of philosophies. But his philosophical sense was opposed to governing and in favor of spontaneity, and independence in thought and conduct would lead the people to anarchy. And how many of the people would understand this highest Tao, when their moral sense was at such a low level? God is a moral God. Confucius realized that, and only the moral being can see Him. Not all are born with such

1. John 3:38

2 and 3 Soothill, The Religions of China, pg.46

behavior and the ceremonial manner would be artificial, false-
ness, and weakness; but when a man possesses the inward
deep morality of the highest God, which would make his life
different to others, it would spontaneously and instinctively
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spontaneously, as a by-product from the abiding God, as St.
John said, "He that believeth on me, as the Scripture hath
said, from within him shall flow rivers of living water."
When, in later years, Confucius went to visit
Lao-tse, and the latter made him "sit away" him, the philosopher
victims, and extended, continuous explanation, and said, "I
Confucius understood him, and did not understand the master-
ty of the old philosopher. He said to him later, 'I know how
the birds fly, fishes swim and animals run, but the human way
is unknown, the emperor looked, and the filial duty, but there
is the human. I can not tell how he manages as the other things
the others, and rises to Heaven. To-day I have seen Lao-tse,
and can only compare him to the dragon.' Confucius had only
admiration for this highest of philosophers. But his philo-
sophical sense was opposed to governing and in favor of sym-
metry, and independence in thought and conduct would lead
the people to anarchy. And how many of the people would un-
derstand this highest God, when their moral sense was at such
a low level? God is a moral God. Confucius realized that, and
only the moral being can see him. Not all are born with such

virtue, and hence they can not catch a glimpse of this highest Tao. Only a few, like Lao-tze may obtain the Tao, but the rest must be guided and taught. This is what is meant by Confucius, "The cultivation of the person depends upon the rectifying of the mind."¹

Moreover, if all men, like Lao-tze, became ascetics, recluses, going into voluntary exile, disgusted with the political and social disorder of their time, and became half-starved hermits, occupying a hollow rock or cave in the wilderness, who would conserve and extend civilization? Only a few of the geniuses who were endowed with the Tao would be sages - - - the rest would be ~~beasts~~. What a pity. At the same time, if God is infinite, how can human beings, with such a short life in this world, ever hope to understand Him fully?

So let us try to understand what we may, and leave the rest for the present. When one has understood well the principles of daily life, the spiritual things will be revealed to him naturally. "They who discharge the duties of this life will find they have no time to peer into life beyond the grave, better then, to attend to each life in its proper order."² And therefore, Confucius pointed to the path of righteousness, here and now, reminding then that this is man's first concern, and that in consecrated devotion thereto he can safely trust the future to be generous and just.

1. Legge, Chinese Classics, The Great Learning, pg.117

2. Martin.

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become half-starved hermits, occupying a hollow rock or
cave in the wilderness, who would converse and extend civi-
lization? Only a few of the gentlemen who were engaged with
the Tao would be cases - - - the rest would be dead. What
a pity. At the same time, if God is inactive, how can human
beings, with such a short life in this world, ever hope
to understand His will?

So let us try to understand what we may, and
leave the rest to the gods. When one has understood
well the principles of daily life, the political affairs
will be revealed to him naturally. "They who disregard the
duties of this life will find they have no time to yearn into
life beyond the grave, better than, to attend to such life
in its proper order. And therefore, Confucius pointed to
the path of righteousness, first and now, reminding them that
this is man's first concern, and that is connected with
the future of his country and last."

They therefore each held their own views staunchly, but they did not quarrel.

What, then, is the Tao, that Lao-tze was so interested in? All the idealistic elements are embodied in the Book of Tao-Te-Ching. It is a book of mystery. Its philosophy is very similiar to that of the highest Christian philosophy. Lao-tze held that there is in every man the Tao, that divine spirit which has its counterpart in the external world as the basis of natural order. By harmony with and devotion to this "the incomplete achieves completion, and the ideal of perfection, realization." Thus there exists the "eternal Tao", bodiless, omnipresent, immanent in man as his reasoning, virtue-acting power, operating to will and to do the transcendant divine will of the Tao. Let man yield himself to its holy promptings, and act thereupon, let him never interfere with nature's way or seek to alter the nature of things but rather practice self-surrender to the Tao, and he will find that in quietness and confidence shall be his strength.

He differs from Confucius in not setting up a system of rules and regulations, and adjusting souls to them; rather he sought to develop inner poise, purity, passivity, that is, self-subordination, and perfect obedience to the promptings of Tao. This makes the soul superior to all rules.

They therefore each held their own views separately, but they did not quarrel.

That, then, is the Tao, that Tao-ten was so interested in? All the scientific experiments are conducted in the Book of Tao-Ten-Chang, it is a book of mystery. Its philosophy is very similar to that of the highest Chinese philosophy. Tao-ten held that there is in every man the Tao, that divine spirit which has its counterpart in the external world as the basis of natural order. By harmony with and devotion to this "the invisible subject of our religion, and the ideal of perfection, realization." Thus there exists the "eternal Tao", hidden, unobscured, immortal in man as his reasoning, virtue-giving power, over-riding all and to be the transcendent divine will of the Tao. Let man yield himself to its holy guidance, and not therefore, let his power be better with nature's way of life to direct the power of nature and let nature's will be better to the Tao, and he will find that in goodness and confidence shall be his strength.

He differs from Confucius in not setting up a system of rules and regulations, and attaching value to them; rather he sought to develop inner virtue, purity, simplicity, that is, self-cultivation, and perfect character to the promptings of Tao. This was the soul saving for all times.

The word "Tao" is full of meaning in Chinese, but it seems that it has no exact equivalent in the English language. Some authors translate the word as "God", "Life", "the Way", "Law", or "Natural Law".; others translate it "The Universal Supreme Reason", "Logos"; some leave it always untranslated - - - for Tao embodies all these meanings.

Lao-tze speaks of Tao as invisible, inaudible, and intangible; without substance yet containing within it all substance; all-producing, all-pervading, all-nourishing, and all-perfecting. It is formless yet comprehends all possible forms. Tao, considered as immutable, and eternal, has no name; when He produces order or phenomena, he becomes nameable. The nature of Tao is calm, serene, and unchanging; in operation Tao revolves through the universe of being, acting everywhere, but acting mysteriously, spontaneously. Tao enters into human life as a moral principle in the form of Te or virtues. The virtuous man always seeks to conform in all things to Tao, but like Tao, he does it naturally. Here again "teh" is very indefinite, and has many meanings beyond that expressed by the simple word "teh". "The Chinese language is admirably suited to the epigrammatic and aphoristic expression of the indefinite thought of the book," said Bishop Bashford, in his book, China, an Interpretation.

"The Tao which can be explained in words is not the eternal Tao. The name which can be uttered is not

The word "Tao" is full of meaning in Chinese, but it seems that it has no exact equivalent in the English language. Some authors translate the word as "God", "Wise", "the Way", "Law", or "Natural Law"; others translate it "the Universal Supreme Reason"; "Logos"; some leave it always untranslated - - - for the Tao embodies all these meanings.

Two-ten aspects of Tao as invisible, ineffable, and intelligible; without substance yet containing within it all substance; all-pervading, all-penetrating, all-encompassing, and all-performing. It is formless yet comprehends all forms. Tao, considered as immovable, and eternal, has no time; when he produces order of phenomena, he becomes manifest. The nature of Tao is calm, serene, and unchanging; in operation he reveals through the universe of being, acting everywhere, but acting mysteriously, spontaneously. The entire universe fits as a mortal principle in the form of Tao or virtue. The virtuous man always needs to conform in all things to Tao, but like Tao, he does it naturally. Here again "Tao" is very indefinite, and has many meanings beyond that expressed by the single word "Tao". The Chinese language is admirably suited to the epistemologic and epistemic expression of the infinite thought of the Tao. I said, "Tao is the Tao, in his book, China, an interpretation". The Tao which can be explained in words is not the eternal Tao. The name which can be uttered is not

the eternal name. Without a name it is the beginning of heaven and earth. With a name it is the mother of all things. Only one who is eternally free from earthly passions can comprehend its spiritual essence. He who is ever clogged by passions can see no more than its outer form. These two things, the spiritual and the material, though we call them by different names, in their origin are one and the same. This sameness is a mystery, the mystery of mysteries. It is the gate¹ of all spirituality."

Again we quote, "God is eternally at rest, yet² there is nothing that he does not do."

Professor Gabelenz, of Leipsic, has said of the Tao-Teh- Ching: "(It is) one of the most eminent masterpieces of the Chinese language; one of the profoundest philosophical books³ that the world has ever produced." The vocabularies and the sentence structure are so deep and mysterious, that only the spiritually minded teacher who possesses the spiritual and philosophical possibilities together with a wide intellectual knowledge can explain adequately the Lao Teh Ching to his students.

Mencius, the disciple of Confucius, and Chuang tzu of Lao-tze, are the two most brilliant writers of that time; Chuang-tzu possessed a greater imaginative power and a spirit of humor together with a spiritual insight, which made him the greater of the two.

1. Giles, The Sayings of Lao-tze, Ch.1

2. Soothill, Three Religions of China, pg.54

3. Gabelenz, Tao Teh Ching, Ch.VII.

He absorbed the Tao Teh Ching and elaborated Lao-tze's doctrine, through the fascinating story form of his literary style, and made the meaning of Tao and Teh more illuminating, than Lao-tze had been able to do. The following quotations show his trend of thought in his book:

"Tao, though possessed of feeling and power of expression, is passive and formless. What there was before the universe was Tao; Tao makes things what they are, but is not itself a thing. Nothing can produce Tao, yet everything has Tao within it, and continues to produce it without end ¹ Does not this embody our recent Christian philosophy of the immanence of God?

"Man's knowledge is but small, but going on to what he does not already know, he comes to know what is meant by Heaven. He knows it as The Great Unity, The Great Mystery; The Great Illuminator, The Great Framers, The Great Infinite, The Great Truth, The Great Determiner. This makes his knowledge complete. As the Great Unity, he comprehends it; as the Great Mystery he unfolds it; as the Great Illuminator he contemplates it; as the Great Framers, it is to him the cause of all; as the Great Infinite, all is to him its embodiment; as the Great Truth, he examines it; as the Great Determiner, he holds it fast." ² Can we not trace through this the Christian idea of a personal God?

"The infinitely small is incomprehensible,

He absorbed the Tao Teh Ching and elaborated

Laotse's doctrine, through the fascinating story form of his literary style, and made the meaning of Tao and Teh more illuminating, than Laotse had been able to do. The following paragraphs show his trend of thought in his book:

"Tao, though possessed of feeling and power

of expression, is passive and formless. That there was before the universe was Tao; Tao called things what they are, but is not itself a thing. Nothing can produce Tao, yet everything has its within it, and continues to produce it without end. Does not this analogy express Christian philosophy of the immensity of God?

"Tao's knowledge is not small, but going on

to what he does not already know, he cannot be known what he means by himself. He knows it as the Great Unity, the Great Mystery; the Great Illuminator, the Great Power, the Great Truth, the Great Justice, the Great Determiner. This makes his knowledge complete, as the Great Unity, he comprehends it; as the Great Mystery he contains it; as the Great Illuminator he enlightens it; as the Great Power, it is to him the cause of all; as the Great Justice, all is to him the result; as the Great Truth, he examines it; as the Great Determiner, he settles it. "Tao we meet through this the Christian idea of a personal God"

"The infinitely small is incomprehensible,

I and I together, three religions of China, p. 22, 23.

the infinitely great is immeasurable. When I seek for a beginning, I find only time infinite. When I look for an end,
¹
 I see only time infinite."

As regards Yao and Shun, the divine rulers whom Confucius considered to be the model rulers for all times, Chuang-tze said, "What claim have they to praise? Their fine distinctions simply amounted to knocking a hole in the wall, to stop it up with brambles. - - - How in the name of goodness did they profit their generation? The man possessed by Tao is declared by him to rise above the fascination of wealth and possessions. He sees where there is the deepest obscurity, he hears where there is no sound. In the midst of the deepest obscurity he alone sees and can distinguish; in the midst of soundlessness, he alone ~~alone~~
²
 can hear harmonies."

As illustrating the humorous spirit of Chuang-tze about his philosophy of the metaphysical world, or the life beyond, the following stories are apropos:

"When Chuang-tze's wife died, Hui-tze went to comfort him. Finding him seated on the ground, drumming on a bowl and singing, Hui-tze said, 'When a wife has lived with a man, brought up the children, grown old and died, not to weep over her is bad enough, but to drum on a bowl and sing, surely this is beyond everything!' 'Not so", replied Chuang-tze, 'Immediately on her death could I alone be different from

1. Soothill, Three Religions of China, pg.53

2. Ibid, pg.63

others? Not only had she then no life, but no form; not only no form, but no ether (spirit); but was mingled with the vast expanse. Then came a change, she had an ethereal existence (spirit), another change and she was born. Now she has changed again and is dead. It is like the procession of the seasons. Here she lies, face upwards, asleep in the Great Chamber (the universe), and were I to go about wailing and weeping her, it would be as if I did not put myself in line with my lot. There fore I refrain"¹

"When Chuang-tze was in the state of Chu, he saw an empty skull, bleached but still retaining its shape. Tapping it with his riding whip, he asked it, 'Did you, sir, in your greed of life, fail in (the lessons of) reason and come to this? Or did you do so in the service of some perishing state, slain by an axe? Or was it through your evil conduct bequeathing disgrace to your parents, your wife and your children? Or was it through the miseries of cold and hunger? Or was it that you had completed your years of life?' Having thus spoken, he took up the skull, made a pillow of it, and went to sleep. In the night the skull appeared to him in a dream, and said, 'Your talk, sir, was like that of a philosopher, but all that you said had reference to the entanglements of mortal life. In death there are none of these. Would you like, sir, to hear me tell you about death,' 'I should,' said Chuang-tze, whereupon the skull

1. Soothill, Three Religions of China, pg. 69

cherished not only had she then no life, but no form, and
 only no form, but no other (entity); but was mingled with
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When Linnaeus was in the state of him,
 he was an empty shell, bleached but still retaining its
 shape. Replying to with his riding whip, he asked it, "Why
 you, sir, in your greed of life, fall in (the seasons of)
 reason and come to this? Or did you do so to the service
 of some perishing state, again by me? Or was it through
 your evil conduct jeopardizing danger to your people, your
 wife and your children? Or was it through the pleasure of
 cold and hunger? Or was it that you had completed your years
 of life? Having thus spoken, he took up the shell, made a
 clasp of it, and went on sleep. In the night the shell ap-
 peared to him in a dream, and said, "Your fall, sir, was
 like that of a philosopher, but all that you could have known
 was to the advantage of mortal life. In death there was
 none of these. Would you like, sir, to hear me tell you about
 death? I should," said Linnaeus, "whereupon the shell
 I. foolishly, Three Religions of China, p. 63

resumed, 'In death there is no difference between prince and subject, and none of the duties of the four seasons. Flowing along, our years are those of the universe. No king on his throne has greater happiness than we have'. Chuang-tze did not believe it and said, 'If I were to get the ruler of life to restore your mortal shape, give you bones, and flesh, and skin, and restore you to your parents, your wife, and children, and the acquaintances of your old home, would you like it?' At this the skull opened its eyes wide, knitted its brow, and said, 'Would I give up the happiness of a throned king, and undergo again the toils of mortality!' "¹

The philosophy of Taoism is spiritually profound, lofty, and deep. The masses can not understand it. Therefore, instead of pursuing reasonable speculations and mysticism, as Lao-tze, and Chuang-tze did, they limit themselves to the magical side of the religion, and practice it until it loses its essence. Nevertheless, Taoism has not died, and will never pass away from the literary class. Numerous books have been written to discuss this highest Tao.

It is here that Religious Education can be effectively applied, we believe, to utilize the values of Taoism. It is a religion that must be taught; it can not be caught. Its high spirituality can be made the dynamic of right conduct only by programs emphasizing gradual growth in insight and right action. Religious Education can provide such pro-

1. Legge, Pt. II, pg. 4-6, also Giles, pg. 223-225

renewed. In brief there is no difference between religion and
 subject, and none of the duties of the four seasons. It is
 and alone, our years are spent in the universe. No king on
 his throne has greater happiness than we have. (Chuang-tzu)
 do not believe it and said, 'If I were to get the rule of
 life to realize your mortal shape, give you honor, and flesh,
 and skin, and restore you to your parents, your wife, and
 children, and the enjoyment of your old home, would you
 like it?' At this the soul opened its eyes wide, noticed the
 dream, and said, 'Would I give up the happiness of a lifetime
 for this? and undergo again the tortures of mortality?'

The philosophy of Taoism is spiritually pro-
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 fore, instead of pursuing religious speculation and mysti-
 cism, as Lao-tzu, and Chuang-tzu did, they limit themselves
 to the material side of the religion, and practice it until
 it loses its essence. Nevertheless, Taoism has not died, and
 will never pass away from the literary class. Numerous books
 have been written to discuss this subject too.

It is here that religious education can be
 effectively applied, we believe, to utilize the values of
 Taoism. It is a religion that must be taught; it can not be
 caught. Its high spirituality can be made the ground of right
 conduct only by programs emphasizing gradual growth in insight
 and right action. Religious education can provide such pro-

grams. It must then salvage the values of Taoism, link them with Christianity, with which they already have affinities, and make them function to produce high moral character.

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with Christianity, with which they already have affinities,
and make them function to produce the moral character.

THE LITERATURE OF BUDDHISM

In the history of Buddhism, China occupies a very important place. It was in China that Mahayana Buddhism and Buddhist thought reached their greatest development, and from here entered into Korea and Japan. In the fourth and seventh centuries pilgrims, such as Fa-hsien, Hsueh-shang, and Hsueh-shang's friend, and many others, came to China. They translated the Buddhist scriptures into Chinese.

CHAPTER FIVE

THE LITERATURE OF BUDDHISM

The life and work of the founder, and the historical development of the religion, are the subjects of the first two chapters. The third chapter is devoted to the study of the life and work of the founder, and the historical development of the religion. The fourth chapter is devoted to the study of the life and work of the founder, and the historical development of the religion. The fifth chapter is devoted to the study of the life and work of the founder, and the historical development of the religion.

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These books are the regular reading of the Buddhist.

THE LITERATURE OF BUDDHISM.

In the history of Buddhism, China occupies a very important place. It was in China that Mahayana (reformed) Buddhism received its greatest development, and from here spread into Korea and Japan. In the fourth and seventh centuries, pilgrims, such as Tah-hsein, Huen-tsang, and E-Ching visited India, and spent years of research there. They translated Mahayana, and the Buddhist sacred books, and Buddhism came to China with its essence. While it is correct to say that China owes much of its finest in literature and art to Buddhism, it is equally correct to say that Buddhism in its historical development and expansion, owes much to China. Of the three Oriental religions discussed, Buddhism has influenced the greatest mass of humanity, and in its language, the most complete and extensive canon of Mahayana Buddhism is to be found.

The life and work of the founder, and the historical development can not even be touched in this brief discussion. Here we only mention the general idealistic elements in Buddhism, and give a brief account of the reason why Buddhism is more popular than any other religion in China.

Karma seems to have been the popular doctrine

THE LITERATURE OF BUDDHISM

In the history of Buddhism, China occupies a very important place. It was in China that Mahayana Buddhism first received its greatest development, and from there spread into Korea and Japan. In the fourth and seventh centuries, pilgrims, such as Hsüan-tsang, I-tsing, and others, visited India, and spent years of research there. They translated Sanskrit, and the Buddhist sacred books, and Buddhist came to China with the essence. While it is correct to say that China owes much of its finest literature and art to Buddhism, it is equally correct to say that Buddhism in its historical development and expansion, owes much to China. Of the large Chinese religion as discussed, Buddhism has inherited the strongest base of humanity, and in its language, the most complete and extensive canon of Mahayana Buddhism is to be found.

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There seems to have been the popular doctrine

at the time of Buddha. Karma does not mean "Fate", or "Supreme Power", and any other allied meanings. It means the sum-total of the deeds done in previous existences; in other words, the resultant of the forces brought into action, for there seems to be one permanent fact in Buddhism, and that is the law of cause and effect. All beings, gods (deities) spirits, and men, and all living things are, Buddha believed, what they are as the result of deeds done during their previous existence, and they are now receiving their due deserts. "Each individual in the long chain of life inherits all, of good or evil, which all its predecessors, that is in a sense, its previous selves, have done or been; and takes up the struggle towards enlightenment precisely there, where they have left it. "Karma is the power of deeds done in past existences to condition and to create future existence."

Psychology rather than theology was the chief theoretical subject of Buddha. He denies the existence of soul, and the connection between pre-existence, present existence, and future existence, but his mysterious notion of Karma is paramount; for though the individual ceases to exist, his deeds live on in another bodily form, in which they enter, as consequences. Into what state those deeds will enter depends entirely upon their quality.

There is a state of Heaven which promises happiness, and similiarly there is a state of misery in hell, 1.Soothill, Three Religions of China, pg.97

and in addition, there is reincarnation into this life, or transmigration into the many forms which this life takes upon itself in this world. Thus we see that Buddha recognizes both heaven and hell, and rebirth, which will always involve suffering. It is this doctrine of suffering which looms so large in the Buddhistic system.

Buddha found nothing in himself but a bundle of ever varying sensations, which led him to propound this doctrine, Therefore, there being no real ego, no real self, we may let the seeming self be set aside, through love to all, both men and things, and in the perfection of this, Nirvana may be attained in this life. The word Nirvana does not mean the annihilation of existence, neither does it mean the extinction of life. The idea underlying it in the Buddhistic canon, is that of a thirst of craving after, grasping of, or clinging to, life, which necessarily results in suffering, and the extinction of which brings rest.

Two important features of Buddhism may be cited as a result of the teaching of Buddha. One is the lofty moral teaching. The other is that Bodhisattvaship could best be obtained by joining his order of mendicant monks and nuns.

To the laymen or laity, who can not attain to the rank of Buddha immediately after this life, there comes the consolation that by living lives of self-

and in addition, there is a connection with the life,
the consciousness, the very feeling which this life
has itself in its world. There is the life which
these both know and feel, and which, which will always
be the feeling. It is the feeling of nature which
is the life in the individual system.

And the feeling which is itself in the life
of each very system, which has its own feeling
feeling, therefore, there being no real one, no real
we may say the feeling itself is not real, though there is
all, both the real and the feeling, and in the feeling of life,
there may be a feeling in this life. The word feeling does
not mean the feeling of existence, feeling does not
the feeling of life. The feeling which is in the
feeling, it does not mean a feeling of feeling, feeling of
feeling, it is, which necessarily results in feeling,
and the feeling of which is not real.

The feeling which is itself in the life

is the feeling of the feeling of feeling. It is the feeling
feeling. The feeling is that feeling which is
feeling by feeling the feeling of feeling and feeling
in the feeling of feeling, which is not feeling
the feeling of feeling, which is feeling, which
feeling the feeling and feeling of feeling.

suppression and love to all beings, their karma would result in a reincarnation in a higher form, and in this they might even have the lofty privilege of becoming mendicant monks or nuns, and ultimately attaining to the bliss of Buddhahood.

Buddha's moral codes, compared with those of Confucianism, and Taoism, are simple and concrete. He lays down five commandments for all of his followers:

1. Not to destroy life.
2. Not to steal.
3. Not to commit adultery.
4. Not to tell lies.
5. Not to drink.

There are five permissable for laymen, but binding upon the clergy:

1. Not to eat unauthorized food at nights.
2. Not to wear garlands or use perfumes.
3. To step on a mat spread on the ground.
4. To abstain from dancing, music, singing, and stage plays.
5. Not to receive gold or silver.

Besides these ten negative commandments, he gave the doctrine of the Noble Eightfold Path, as follows:

1. Right Belief
2. Right Aims.
3. Right Speech

4. Right Actions.
5. Right means of livelihood
6. Right Endeavor
7. Right-mindfulness
8. Right meditation.

The most remarkable characteristics of Buddhism are these:

1. Its Catholicism. Buddha's religion is for all, regardless of caste, or color, or sex, and it also includes all other living creatures.

2. It touches human hearts and human life. Only those who possess the highest ideal, will seek the Supreme Values (God or Tao) to satisfy them. Only those who belong to the literary group can grasp the Confucian creed. But for the mass, Buddha came to supply that which was lacking. Buddha's doctrine is the method by which we might eliminate suffering, and thus it appeals to all those in the world who suffer.

Buddha is not an atheist. The idea of the Mahayanist is that the Absolute Being has manifested himself in multitudinous ways, especially through the Buddha, of whom Gautama was one.

Buddhism grew into a powerful organization and propagated itself. It has constructed institutions, temples, forms of prayer, ceremonies, sacrifices, and so

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and propagated itself. It has constituted institutions,

temples, forms of prayer, ceremonies, sacrifices, and so

forth, which can very easily draw people to-gether into a community.

In the realm of religious education, Buddhism occupies an important place, as it has raised a high moral ideal in the Eightfold Path. If one has attained this end by proper teaching, and by the individual struggles of each man, he would not be far from the True, the Perfect, and would naturally be a saint, an Arhat.

In spite of all the defects, and heresies, and the exclusive lives of the monks and nuns, that is, their rigorous ascetism, all of which are not quite ideal in the eyes of the Christians, there are many elements in Buddhism which are very similiar to Christianity. The sacred doctrine of Mahayana, in the Buddhistic religion, is a lofty one, by which man is directed to be a saint and enter upon Nirvanq, not for his own sake, but in order that he may become a savior of all beings in some future existence. It is believed that from age to age, as the truths of salvation have been forgotten and misunderstood by men, that a Buddha has appeared to restore the truth. This Buddha is not the founder, Sak-yammuni Buddha. Anyone who pledged himself to restore truth and set himself to live a pure and ideal life is a Buddha. This belief, whether it be true or not, has two significances in the religion of Buddhism.

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forgotten and abandoned by men, that a Buddha has appeared

to restore the truth. This Buddha is not the founder, but

universal Buddha. Anyone who pledged himself to restore truth

and set himself to live a pure and ideal life is a Buddha.

This belief, whether it be true or not, has two significant

in the religion of Buddhism.

First, it challenges everyone; since even a

pious beggar may have the possibility of becoming a saint, a savior, a Buddha. Another significance is that this belief of Buddhism makes its followers broadminded or tolerant of other religious founders and leaders. Jesus, as the Son of God, is more acceptable to the adherents of Buddhism, than He is to those of other religions.

Finally, one should realize that the life of Sakyammuni, founder of Buddhism, is an ideal, beautiful, and lofty one. His deliberate sacrifice, in leaving his palatial home, his beloved wife and baby, for a higher cause, leads millions of noble minded people voluntarily to give up their pleasures, and deepen their desire for the higher and nobler ideals and values. Moreover, the self-denial, the missionary spirit, and the sincere and earnest passion for truth are thus made the the possession of others who may enjoy his light, and thus he serves as a dynamic, enlightened personality in the Orient, not only in the past, but also in the religious field of the present.

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UTILIZATION OF THESE ELEMENTS FOR CHRISTIAN RELIGIOUS EDUCATION IN CHINA.

CHAPTER SIX

UTILIZATION OF THESE ELEMENTS FOR CHRISTIAN RELIGIOUS EDUCATION IN CHINA.

After studying these various lines and their
contributions, our attention toward the message of the world's
great religions is a spirit of appreciation. They are not
a vast ocean, each contributing its particular tone to the
harmony of human aspiration and faith, whose recognition
the spiritual offers the substantial basis, as one of itself
embracing the religious life, but the fundamental blessing
of all creating the world's symphony of reverence for
the divine. These elements are brought to light, and when they
are played by an orchestra of devout and trained musicians,
and prove to be a symphony of religious devotion, a gift to
world audiences the music of a universal spiritual fellowship,
what a universal thing it will be for the world.

Christianity is often viewed as a religion
of compromise. However it is not, it is a religion of
faith, to displace the old, it is true that Christianity
has overcome the superstitions, and the gods and goddesses
of the world; and the new religion has been born; but it is
not a religion of compromise, it is a religion of faith.

CHAPTER VII

UTILIZATION OF THESE ELEMENTS FOR CHRISTIAN
MISSIONS EDUCATION IN CHINA.

UTILIZATION OF THESE ELEMENTS FOR CHRISTIAN RELIGIOUS
EDUCATION IN CHINA.

After studying these saintly lives and their doctrines, our attitude toward the messages of the world's great teachers is a spirit of appreciation. They seem like a vast organ, each contributing its particular tone to the harmony of human aspiration and faith, some accentuating the essential, others the ornamental notes, no one of itself producing the full-orbed music, but the harmonious blending of all creating the sublime world symphony of reverence for the good, the beautiful, and the true. And when these sacred scriptures are translated and understood, and these long hidden musical scores are brought to light, and when they are played by an orchestra of reverent and trained musicians, and prove to be a symphony of religions, destined to give a world audience the sense of a universal spiritual fellowship, what a wonderful thing it will be for the world!

Christianity is often treated as a religion of conquest. Wherever it goes, it spreads rapidly, as a new religion, to displace the old. It is true that Christianity does overthrow the superstitions, and the ugly and ignorant parts of the so-called cheap and low religions; but so far as it discovers the best in other religions, Christianity

EDUCATION IN GERMANY
EDUCATION OF THE PEOPLE FOR CHRISTIAN BELIEFS

After studying these early lives and their
doctrines, our attitude toward the sciences of the world's
great teachers is a spirit of reverence. They seem like
a vast organ, each contributing its portion to the
harmony of human education and truth, some representing
the essential, others the ornamental notes, no one of itself
producing the full-voiced whole, but the harmonious blending
of all creating the sublime world symphony of reverence for
the good, the beautiful, and the true. And when these sacred
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of conquest. However it rose, it spreads rapidly, as a new
religion, to displace the old. It is true that Christianity
does overthrow the superstitions, and the ugly and ignorant
parts of the so-called cheap and low religions; but so far
as it discovers the best in other religions, Christianity

always fulfills and enriches it to make it better rather than to destroy it. Moreover, it is unwise for a missionary to go into the most ancient civilization and propose to overthrow systems of thought and morality, hoary with age, and enriched in the life of the people for thousands of years. Surely it is impossible. What are the prospects of overthrowing Confucianism, since Confucius is right in most of his moral precepts? Of course, he did not present all of the truth that the succeeding generations should learn. Neither did Jesus, our Lord. He said, "The spirit of truth is come, he shall guide you into all the truth." ¹ We agree that Confucius omitted much, and a few minor doctrines are not adequate. But when Christianity comes to purify and to prune its defects by showing the oriental world a better truth, and more truth than this sage did not have, Confucianism will not be less prominent, but it will be more revered, and longer living.

For Taoism, the low ebb is the practice of superstition. When Christianity comes and tries to cleanse the "heathen pantheon", and throw away the husk of Taoism, when the mysteries of nature are explained by the laws of science, Christianity will penetrate into the deepest spiritual ideals that the Taoist philosophers give to the world, and the result will be that a beautiful blossom will bloom from the rich spiritual soil.

When all the idols, big and small, general and
1. John 16:13

always reliable and unbroken is to make it better rather
than to destroy it. Moreover, it is essential for a man to
be no less the most ardent revolutionist and progress in every
thing - system of thought and action, heart and mind.
and absorbed in the life of the people for thousands of years.
Merely it is impossible. What are the prospects of over-
the domination, since domination is first in mind of the
moral progress of society. He did not possess all of the truth
that the enlightening generation should have. Neither did
there, one said, as said, "The spirit of truth is come, he shall
guide you into all the truth." He agrees that domination existed
much, and a few other dominions are not adequate. For when
Christianity comes to earth and to give the dominion of
the spiritual world a better spirit, and more truth than
this world has had. Domination will not be less true-
dom. But it will be more advanced, and longer lived.
For reason, the law and the practice of
domination, the Christianly advanced and true to science
the "Christian religion", and above every the best of reason,
when the progress of nature are explained by the laws of
science, Christianity will penetrate into the deepest spirit-
ual ideal. But the world will recognize him to the world,
and the result will be that a beautiful flower will arise
from the rich spiritual soil.
When all the light, life and truth, spiritual and

local, of Buddhism, are cleansed from the temples, and when the low character of the priesthood is elevated by education, and when Christianity joins hands with the Buddhist law of cause and effect, and its moral concepts, what a wonderful future is glimpsed in the religious realm! What a tremendous task now confronts Christianity! Is it ready to take upon itself this task - -to make the various oriental religions more completely the true religion as we find it in Christ Jesus?

If Christianity is ambitious enough to take up this tremendous task, there is much that it must learn from the other religions - - their essence, their defects, and how it may be purified by the coal from off the altar.

If Christianity is to bear richer fruits in the future than it has ever done in the past in the world, the followers of Christ must reconstruct their thinking, and enlarge their vision in religious problems and religious education. Christian education **must** be able to see the trend in the various phases of the larger life, and ~~and~~ conserve all the truths, and the spiritual forces in each, and work harmoniously in this period of new relationships, upon which the world is now entering.

It should interpret the material and spiritual factors to broaden the limits of human knowledge. Science needs a deeper spiritual interpretation. Religion is gradually being removed from the field of magic and superstition to the realm of reason and scientific justification. For

level of education, are obtained from the people, and when
the low character of the present is elevated by education,
and when Christianity joins hands with the highest law of
science and ethics, and the moral universe, what a wonderful
future is envisaged in the religious world! What a glorious
task now confronts Christianity! Is it ready to take upon
itself this task - to make the western Christian religion more
completely the true religion as we find it in the Bible? Is
it Christianity in reality, or is it only a name?
On this fundamental point, there is much that is worth
knowing from the other religions - their sciences, their beliefs,
and how it may be purified by the best from all the others.
If Christianity is to keep its place in
the future than it has ever had in the past in the world,
the followers of Christ must re-examine their thinking, and
enlarge their vision to religious problems and religious
questions. Christian education must be able to see the things
in the various phases of the larger life, and not merely the
the narrow, and the spiritual things in each, and with narrow-
ness in this period of new relationships, upon which the
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It should interpret the material and scientific
and factors to broaden the limits of human knowledge. Science
needs a deeper spiritual interpretation. Religion is grow-
ingly being removed from the field of words and superstitions
to the realm of reason and scientific investigation.

centuries, the church was opposed to science as contrary to the Holy Scripture, and the essence of Christianity. Copernicus, Galileo, and others were severely dealt with when they announced their scientific truths as part of the world plan. To-day the evolutionists are attacked on all sides by pious church members. Religious education brings its students, who "think the thought after Him," to see scientific truths in the light of religion, and religious truths in the light of science, and he finds that there is no sharp contrast between them. When the truth of science is thus harmoniously worked out with the truth of religion, the mass will be enlightened by a greater light than ever before.

It should be realized that the idealistic elements in different religions are not antagonistic, but complementary, and that they are mutually necessary to each other to produce the great whole.

Christianity too often assumes that same attitude as its progenitor, Judaism. It holds to the old view that there is but one religion. God's revelation was only to the Christian people. Hence, there can be but one religion, and others are due either to ignorance, or the power of evil forces. Bowne, says, "the religious misbeliefs of the non-Christian people are one great source of their woes, and in these mischiefs, the thwarting, paralyzing, and defiling influences of their life have concentrated and incarnated themselves. They have misbeliefs about God and man, and the

meaning and outcome of life. Out of these misbeliefs grow countless evils, and they sit in darkness and the shadowy death, being bound in affliction and iron - - - Indian pantheism inevitably makes India.¹ Even such a broadminded philosopher as he was saw only the dark side of other religions than his own. Since Christian people have such an idea, when they go to a foreign country, their aim is to destroy all the religious elements, root, branch, and all. Christianity is thus propagated as a campaign of conquest, triumph, victory - - using such military terms to characterize its method, and to express its manner of enlargement. There is small wonder that such opponents, as the agnosticism of China and India rise up to accuse Christianity as an instrument of invasion. When faith in old things has been broken down, and a faith in the new has not been created, the immediate result will be peril. The people will immediately rise up to defend the so-called new religion, and make the world a religious battlefield, or they will destroy their faith in any religion. The founder of Christianity, has said, "Learn of me, for I am meek and lowly of heart, and you shall find rest to your souls."²

To create a new and a better faith in the non-Christian land, is not to look upon Christianity as if it were merely a traditional, mechanical religion, without any change and growth, but to view it as a mission of life

1. Bowne, The Essence of Religion pg. 131

2. Matt. 11:29

abundantly, life eternally, and life capable of being transformed and retransformed through an everlasting creative energy. In order to do so, Christianity can not be an exclusive religion, having nothing in common with other religions, but it should be broad minded enough to recognize the other religious ideals and values, graded according to the universal scale of truth. The Christian church in the Orient is living largely in the age of the Byzantine period. The church theory, creed, sentiment and thought, are not brought up-to-date. Many of the terms that the church uses are mysterious and hidden from the people. The adherents of Christianity who learn the creeds and forms of the church, are like those of other religions, who dwell at a low level, hoping to receive credit for externals, whereas they neglect utterly the "weightier matters of the law."

On the other hand the non Christian peoples such as those in China and India, who have had the advantage of priority of civilization, should not boast of a nobility of ancestry and a superiority of achievement; for centuries have gone, and they have proved themselves like the rich young ruler, who sought for eternal life, and yet turned away sorrowing, because of his great possessions, and self-contented superiority. The question to-day is not whether the world should have Christianity, Buddhism, Judaism, Confucianism, or Taoism. The question is: What are the truths, the religious and moral ideals in these religions? The most capable, understanding,

and faithful interpreters of each religion should be called upon to interpret them, so that, in the light of full knowledge, and by the aid of the highest intelligence, the religious truths once more may be tested by the judgment of human study, and research. After thorough scrutiny and estimation, the educators should utilize all the idealistic elements in the various religions, in the process of religious education, not seeking to produce a new religion, but a new faith, a new revelation of the Infinite Eternal God.

"Revelation would not be possible, if the mind of man were not capable of thinking God's thoughts after Him¹ and transmitting them to the race." Now Confucius, Lao-tze, Buddha, are great thinkers, thinking God's thoughts after Him, and their matured thoughts have become the foundation of beliefs of far-reaching consequence. But they all probably thought along specific lines or channels, and not on the organic whole, until Jesus came and revealed Himself, as the Absolute Truth, Life, Way, and Life.

Religion, historically viewed, ^{as} ~~and~~ the writer discussed it in the first chapter, is the life experience of mankind - - - to come into proper relation with God, his fellow beings, and the world in which he lives. Lao-tze discovered the proper relationship with the eternal Tao or God, while Confucius found the right way toward his fellow men, and Buddha the world in which he lives. Each was enlightened

1. Moore, Making the World Christian, pg. 64

by the great light, yet they but "see in a mirror darkly, and know in part." But when Jesus came, he fulfilled them all. For he said that he came, "Not to destroy, but to fulfill."¹ When the Son of God comes to China, I believe that these great prophets would never scorn Him, but would reverently greet Him with the words of John the Baptist: "There cometh after me he that is mightier than I, the latchets of whose shoes I am not worthy to stoop and unloose."² These great minded teachers never quarrel among themselves, but respect each other for their great achievements and personalities. Jesus and Moses were in perfect agreement, and yet the followers of Moses put Jesus to death. So why not let us, the small minded people of this twentieth century, be educated in such a way, that we are loyal to our Master's teachings, - - - not narrow, and jealous of others. If all lead to the same truth, there is no reason to condemn the different religious beliefs which have helped us to reach our present stage of development. As we rise higher and higher in our spiritual understanding, we see that everything has its place.

As points of contact between Christianity and Chinese religions, we cite the following:

1. Morality: God has never manifested Himself through a brutal life, unless that life has been changed into a person. All the founders of the different religions have

1. Matt. 5:17

2. Mark 1:7

always been men, pure in thought, word, and deed. In their teachings, we find, first of all, that morality must be the basis, the foundation upon which all life should be reared. Buddha's Eightfold Path, Confucius' Code of Ethics, Lao-tze's "Teh", or human virtues, are all teaching men how they might show themselves "approved of God."

2. Another great emphasis in the teaching of Taoism, however, is that man's spiritual evolution does not stop with the evolution of a high code of ethics alone - - - there is another step toward which he can reach, and can complete the circle. This is not to be gained by keeping social and moral laws, but by personal relationship with the highest God.

3. The conception of God given in every religion proclaims that God is Almighty, All-pervading, Omniscient, All-merciful, kind, and loving. The masses do not have the fuller knowledge of God, and so build the imagery of God according to their own concepts, clinging to the outer form of religion and boasting among themselves. Hence, they quarrel, and do not comprehend the whole idea of God. But when the people are educated by all the teachings of these teachers and by personal experience, to live up to these ideals, the superior philosophy of the Christian religion becomes apparent in its lesser expressions in other systems. In every religion, the various theories about God are a composit, rather than a single theory in any one religion. As for instance, the theories of pantheism,

deism, theism, and the like are in all religions, even in Christianity. There are many Christians who believe in a transcendent God, rather than in an immanent One: on the other hand there is a great amount of personalism in other religions,, just as well interpreted as in Christian philosophy. The latter transcends the other religions principally in the comprehensive simplicity with which it combines the essentials of all religions into a single personal, historical revelation.

4. Sacred Books. There are a great many Christians who would be shocked if they were to hear our contention that the sacred books of the Chinese religions have the same value as the Old Testament Scriptures. What are the elements and functions of the Old Testament? Hear what Paul says: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness that the man of God may be complete, furnished unto every good work." Are these same elements and functions embodied in the Sacred Scripture? They are. The New Testament, especially the four gospels, are perhaps different from any Sacred Scripture, not in their moral and spiritual teaching, but in the portrayal of the perfect personality of God, through Christ. The other Scriptures were all written to reveal the expectation of the search for the ideal God, or an ideal man. The record of the New Testament tells us that this Highest God, and this ideal man have been revealed in the person of Jesus Christ. Therefore, the New Testament may be said to be a unique book, different from all other books,

1. Timothy II, 3:16-17

but the other parts of the Bible are on an equal basis with the sacred books of other religions.

Besides these major points, there are many minor factors, which those who live in a deeply religious experience may find for themselves.

In this new era, much sympathy and understanding has been devoted to a study of comparative religions. These studies have broadened the conceptions of the followers of each religion toward others. We, too-, will say with Peter: "Of a truth, I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him!"¹ If Peter had been more broad minded, he would have seen here not only one truth, but many truths. God has been so anxious to reveal the wonder of wonders, the mystery of mysteries to mankind; but human beings have been so slow and so ignorant and so self-satisfied that God "can not give that which is holy unto the dogs, neither cast His pearls before swine." He is unable to reveal the bigger and higher truth until we are morally and spiritually ready for His adequate stimulation, and inspiration of the unfolding revelation. In order to be well prepared for God's revelation, the only way is through the educational process. Any religion without scholarship is weak and fanatical, and any scholarship without religion is damaging and disastrous. Christian scholarship is the one thing essential to the

1. Acts 11:34-35

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for the adequate stimulation, and inspiration of the world's religion. In order to be well prepared for God's reveal-

ation, the only way is through the educational process. The religion without scholarship is weak and fanatical, and any

scholarship without religion is damaging and destructive. Christian scholarship is the one thing essential to the

illumination of the new world for new ideals and revelations. The great centers of learning send forth immense currents of thought to uplift mankind. Therefore, the responsibility and obligation of the various universities and colleges are correspondingly great. They have been sending out men and women of vision, and with a realization of the will of God, but there have been too few, willing to stand forth and fight for the truth, for which the world is still suffering.

In China, the raw material of capable and moral men and women is everywhere to be found, but they are not adequately trained for leadership to work out the salvation for themselves and for society. Christian religious education should now see its great opportunity and privilege to train this young, enthusiastic generation, as they ought to be trained, - - - on the basis of Chinese culture, and Christian ideals.

Let us listen to the words of some of our leaders to-day, who are not in the educational field, but who see the necessity for it:

General Feng says "In reading, thinking, and working, we must have method, and aim, hence we must always hold up an ideal. What is our ideal? It is to govern China with Chinese principles, percepts, and traditions. To use an old-fashioned term it is what Mencius said: 'People are the most precious'¹".

1. Literary Digest for January 23, 1926. "China's Christian General Speaks."

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1. Litteray Digest for January 22, 1926. "China's Christian
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General Wu says: "Foreign influence has been both good and evil - - - the social structure founded by our sages is being destroyed to a large extent. Men no longer think of the duty to seniors, the duty to parents, to husbands, to the older brother - - - The foreign influence, bad or good, has gone very deep, especially in the cities." "How would you correct it," he was asked. "We must strengthen and reform our educational system," said General Wu, "We must take the Chinese classics as a foundation, to enable us to found the precepts of our sages. Our moral education should educate the people to respect their own character as outlined by Chinese classics. To me the universality of education did not matter as much as the quality of it. For the quality of it produced men, who, as governors, would tell other men¹ what to think and do."

In China, under the present situation of political and social disturbances, the national education system and institutions are not satisfactorily worked out. It is then the mission schools, and especially the colleges and universities, that are challenged to greater responsibility for the highest attainment in scholarship, the broadest view in religious and moral education, the greatest achievement in scientific investigation, and the deepest insight into philosophical truth. When Christian education furnishes them with mighty and adequate instruction of Christ as it should, to-

1. The Boston Globe, Thursday, April 22, 1926.

gether with China's old literary and spiritual inheritance, when truths are added to truths, greater and more valuable truth will be produced. The great power of great ideals thus inspires the young people's minds as an intellectual and spiritual ferment, and China will be great, not as measured by military power, come to destroy, but by saving power, to say with Christ:

"And I, if I be lifted up, will draw all men unto me."

China, I wait to see the contribution you will offer to the world in the future, as a result of religious education, presented by your teachers of vision.

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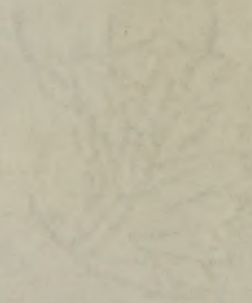
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